Dr A H Strickler
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THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.
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Poetry.

For The Messenger.

ASCENSION DAY.

Salutis Humanæ Sator.

From the Breviary.

Blest Sower of Salvation's seed,
Jesus, sweet ravisher of hearts,
The founder of the world Thou 'st freed,
Chaste light whence love derives its darts.

What wondrous pity moved Thee, thus
All pure Thyself to bear our stains
And from dark death redeeming us
To undergo death's cruel pains!

Thou bursting hell's chaotic shade
Hast loosed the prisoner's sin-wrought chain,
Then in bright victory's signs arrayed
Dost at the Father's right hand reign.

O, let Thy pity move Thee, Lord,
Our condign punishment efface,
Our longing vows at length accord,
And let us see Thee face to face.

Our guide and way to starry realms,
Bright goal to which our longings tend,
Our joy when sorrow overwhelms,
Sweet prize when life shall have an end.

—*Charles H. A. Esling.*

Communications.

For the Messenger.

APPORTIONMENTS VS. ASSESSMENTS.

The system of apportionment, according to which the Classes at their annual meetings have been accustomed to apportion certain amounts of money to be contributed during the year by pastoral charges for missions or other benevolent objects, has, as a general thing, been working well. More has undoubtedly been accomplished under this arrangement than would have been under the old order, when ministers had no definite sum raised, and nothing was said about it. The increasing liberality of our churches, especially among those where little or nothing was formerly contributed, is due, in a considerable degree, to say the least, to this new order which has come to be established. It has served as a spur to pastors and congregations, especially where it was most needed; and where it was not needed, it did no harm. It is right for the Classes, when the ministers are all together to give their judgment of the minimum amounts the congregations should give to benevolent purposes, and it seems to be nothing more than a part of their episcopal (supervising) duties to inquire at the end of the year whether this has been attended to. The Reformed Church has from the beginning laid stress on the law, without neglect to the gospel, and always resisted anti-human tendencies, that is, salvation without works.

This system—of assessments—as they are sometimes called, has, we believe, spread nearly or quite over the entire Church. In the Pittsburgh and Potomac Synods, the people generally like it, as we had opportunity of observing for ourselves. Most of the objections and complaints have come out against it in the Synod of the United States, where the word "assessments" is not liked, and made sometimes to mean the same thing as a debt or taxation. Here the whole subject came up for reconsideration, and was fully discussed at the Synod of Bellefonte last fall. Its action in the case was published in its minutes, and it has also appeared in the papers of the Church. We referred to it here because an impression has gone out that the Synod has abolished the system altogether, or done the next thing to it. This we believe is a mistake, and one that should be corrected. A careful reading of the report will show that the Synod had no such idea. If it had been asked to set aside the system itself, it would have voted in the negative, strongly. It simply recommended a somewhat milder view of these apportionments than what had perhaps prevailed previously in some directions. It disclaims everything of the nature of a legal debt or taxation, and wishes the word "assessments" to be eschewed hereafter—of course within its own limits. That this is the meaning of the action of Synod is evident, because the report speaks of "all apportionments hereafter to be made."

We would accordingly advise all the Classes in the Synod of the United States to make their apportionments as heretofore, as we believe most of them will do, and then carry out the instructions of the Synod according to their purpose and spirit. It would be unfortunate, and we say this from our own knowledge, if there should be a return to the old methods of raising money. It would be, as we look at it, a step backward, and our missionary work would suffer. It has come to be a well established principle not to exchange horses in the middle of the river. We are making progress in our missionary operations. The interest in missions is steadily increasing, and our people are beginning to give more liberally than they did formerly. Some of our charges do more than make up their apportionment, and others fall short. Let all seek to do at least what the Classes—the ministers and elders—think they ought to do, and as much more as their generous minds prompt them. The difficulties in the way of our present system are, as we believe, passing away, and, if left alone, will most probably correct themselves. Time heals all things.

THEODORE APPEL.

For The Messenger.

ROANOKE.

"That the ministry be not blamed." But the ministry is blamed. Out of a possible five, this is the only party on whom Brother Bauman feels justified in laying the responsibility of the Roanoke failure. The Board of Missions determined to establish a mission at Roanoke, but the ministry failed to do their duty—they did not and were not in the habit of pressing the claims of the Board in carrying forward the work of missions, and as a result, with all the *determination* of the Board, no mission has been established at this promising point.

But did not this Board, composed of the riper and more experienced ministers of the Church, know the ministry of the Reformed Church and what might be expected of them? Have they been so long time with us, and yet not known us? Yes, doubtless years since they knew what we would not do (notwithstanding their appeals). Then knowing, why did they still determine to do this work? Why flatter the Church with the hope of a new mission at Roanoke? When they had no funds to do it with, and no prospect of any, except as coming through this same careless and negligent ministry, why did they say to the representative of Virginia Classis, yes, we will do this thing which you ask? Would it not have been wisdom, the evidence of a sound judgment on their part, to have said no, much as we would like to do it, we can't?

Perhaps they did it in faith. But faith is not simply to believe and to resolve; faith lays hold, faith works, and this is the strong testimony of its genuineness.

Perhaps under the strong appeal of Bro. B. before the Board, endorsed by the president of the Board, their sympathies were so wrought upon that their feelings got the better of their judgment. Well, we can't help but think that this was bad too, and that it had been better, had they answered, *no*, though with tears they say it. It has come to that at any rate, and it had as well been determined negatively at the first, perhaps then some other way had opened and the work gone on. We still trust, however, that all is not yet lost—that the brethren of Virginia Classis may still find it possible, at a very early day, to send a missionary to Roanoke, and that the good work which they have began within their borders, may be prospered in their hands, that they may, at least after a while, commend themselves to the Church as worthy of something more substantial than merely "good resolutions" of which we have heard so much through these many long years.

N. M. S.

Selections.

PROHIBITORY TEMPERANCE LEGISLATION.

Let it not be supposed that we are making light of legislation as an instrumentality for the suppression of intemperance. Because we doubt its sovereignty, we do not therefore deny its usefulness. Because we question its competency to solve the temperance problem, we do not therefore dispute its capability of doing much for the cause of temperance. In order to ascertain the true place and function of legislation in regard to intemperance, what its extent and what its limitations are, it is necessary to bear in mind a distinction which the disputants on either side are apt to forget. Temperance has two sides. On the one side, it is a question of order, decency and economy; on the other side, it is a question of self-restraint and self-government. In its external aspects, it has to do with removing nuisances, suppressing saloons, protecting innocent women and children from the neglect and cruelty resulting from drunkenness; in its internal aspects, it has to do with the cultivation of virtuous character. Now, so far as the temperance question is one of external order, no one can deny that legislation has much to do with the settlement of it. The state of affairs brought about in any community by an unrestricted liquor traffic involves manifold abuses for the suppression or prevention of which prohibitory legislation is the natural, appropriate and sufficient instrument; abuses very much akin to others, for the removal of which the law can be shown to have interfered with most salutary effect. We would refer, for example, to the prohibitory legislation of Sir Robert Peel's administration in England; in particular, to the Act of Parliament of 1842, by which a stop was put to the infamous abuses growing out of the employment of women and girls in mines and collieries, and the Factories Act, of 1844, which has had so beneficent an effect on the condition of children working in factories. It is true, the interference of legislation in these matters has always been a disputed point; there has been much fluctuation of public opinion in regard to it; the limit has never been fixed at which it ceases to be legitimate and passes into what has been described and stigmatized as "grandmotherly legislation." Nevertheless, that in these typical instances the interposition of prohibitory legislation was highly beneficial, seems to admit of no reasonable doubt. "It is enough for us to know," says a recent writer, "that practically the factory legislation has worked very well; and that the non-interference in the fields is a far heavier responsibility on the conscience of Parliament than interference in the factories." The temperance question, it is true, is a far more complicated and difficult one than that of labor in the mines and factories of England; yet no one can read the history of the salutary reforms effected by means of these Acts of English Parliament, without feeling that prohibitory legislation, in some form, has probably an important mission to fulfill in relation to the suppression of certain monstrous evils and abuses growing out of the liquor traffic. In temperance reform, there is a vast amount of rough work to be done, for which the friends of temperance must rely largely on the strong arm of the law.

It is evident, however, that the power of prohibitory legislation, necessary and wholesome as the interposition of it may be, reaches not beyond what we have called the external aspects of the temperance question. Its work, though important, is essentially of a negative, subservient and preparatory character, as all legislation on questions relating to morals must necessarily be. As the law may do much to make possible, and to protect, the proper religious observance of the Sabbath, which religious observance itself, however, is the result of altogether different forces; so legislation may, by removing hindrances, do much to help and protect the growth of temperance, which virtue itself, however, comes not by legislation. The law can, in a measure, cut off the supply from without; it cannot extinguish the demand from within. It can suppress groggeries; it cannot eradicate the depraved appetite for drink. It can remove external and excrescent nuisances, but not the great, internal and fontal nuisance itself. It can give us orderly streets, but not well-ordered characters. Self-restraint, the very essence of temperance, it has no power to bestow. Noble as is the service which legislation may render, and ought to be made to render, to the cause of temperance reform, it is constitutionally incompetent for the high office into which many prohibitionists seem desirous to thrust it. It is no "sovereign remedy;" it cannot be depended upon as a "specific" for the cure of intemperance. This insufficiency of legislation has been deeply felt by thoughtful men in all ages. It was pointed out long ago by the great master of Greek History. Temperance Reform is not primarily and as to its internal aspects, but only secondarily and as to its external aspects, a question of legislation. It is, primarily, not a question of carrying for prohibition the legislature that sits in Albany or Harrisburg, but the far more difficult question of carrying for prohibition that more august and influential legislature which sits in the soul of every man.

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It is somewhat remarkable that one of the chief weaknesses of the prohibition policy should be found just where its greatest strength apparently lies. Its strong point, and the chief ground of the confident expectations which its advocates entertain of it as a reformatory power seems to be its avowed intention to effect a complete annihilation of the liquor traffic. It aims to be in the highest degree radical; to lay its ax at the very root of the tree. Not content with prohibiting drunkenness, it would prohibit the very circumstances and conditions out of which drunkenness may possibly arise. It would make intemperance literally impossible by making it impossible to obtain, for drinking purposes, any liquid possessing intoxicating properties. Thus, along with drunkenness, it would seem, indirectly and by implication, to condemn the very having or using in any measure of that which, when used in excess, may give rise to intoxication. In this respect, the proposed legislation in prohibition of intemperance is, as far as we know, exceptional. It differs from all other existing prohibitory legislation against evils, abuses and vices. The law against gambling prohibits gambling, placing a penalty upon it, but thinks not of prohibiting the manufacture, selling or having of the cards or dice which are the implements of the gambler's trade. The law against theft, prohibits theft, punishing it when it occurs, but makes no attempt to abolish the circumstances and situations out of which theft may possibly arise. In every case, it is the crime itself which is prohibited, and upon which penalties are placed. To this rule, however, the proposed legislation against intemperance is an exception, inasmuch as it does not direct its prohibitions against drunkenness itself, seeking to suppress it by punishing it when it occurs, but goes further and attempts to abolish the outward circumstances and conditions themselves on which the possibility of drunkenness depends.

It is easy, of course, to understand how the temperance sentiment comes to demand prohibition of this peculiar and exceptional kind. It is because of its deep sense of the enormity of the evil of intemperance and from a passionate wish to make its prohibition thorough and perfect. All the same, however, it is to be questioned whether it gains anything by this blind and fierce stroke which it aims at what it takes to be the root of the evil, without taking much pains to ascertain whether it be the root indeed. It may be laid down as a principle that it is unwise and unsafe, under any circumstances whatsoever, to undertake to prohibit more than is actually, in the nature of the case, to be prohibited. The thing which is to be forbidden, let that be forbidden, and nothing more. Whatsoever is more than this is not of strength, but of weakness. *Ne quid nimis*—"nothing too much"—is a proverb which exists in all languages. Aristotle gave to the Greek form of it, μηδὲν ἄγαν, current in his day, a fundamental place in his system of Ethics. It is, indeed, the expression of a great, universal law, which may in no case, without ultimate detriment, be departed from. Soundness, success, permanence are joined to the observance of it. No prohibition can, in the long run, make itself good, which undertakes to prohibit too much; more, that is to say, than the moral sense itself condemns. If, as we have endeavored to show, a prohibiting law is in every case valid just in proportion to the prohibiting moral sentiment to which it gives expression, it follows that no such law can be permanently successful which ventures to utter prohibitions which the moral sense fails or refuses to unite in uttering.—*Rev. J. Spangler Kieffer, in Quarterly.*

THE PURPOSE OF THE CHURCH.

A Church is a home for believing, loving hearts. The purest and strongest should there find constant quickening and culture. Weak natures should find the power that strengthens. Sorrow should be soothed and made sanctifying through wise and practical sympathy. Unity and mutual helpfulness should be things real and common; for the Church is meant as a sacred circle, where ignorance may learn, and timidity gain real courage, and loneliness find precious companionship, and self-distrust be taught Christian confidence, and worldly passions be made to give place to a royal benevolence which interprets the Divine compassion and sacrifice that made Christ the Redeemer, and which still makes His true disciples ever repeat His life of blessing. A Church that fails to develop and cement and glorify soul-life, has missed its work and caricatured its profession; for its true atmosphere is full of helpful sympathy and love, as the summer is full of mellowing sunbeams and fructifying showers. But, after all, it exists there largely for the sake of those outside its own pale. It needs to go abroad for work as well as to come home for solace and song. It is a poor testimony which it bears when it can speak of nothing save enjoyable sermons and fervid prayer-meetings and glad assemblies. These it needs and should have; but its real work is in life around it. It should look after the poor, the hopeless, the ignorant, the vicious, the profligate. It should aim to rectify trade, elevate social intercourse, and shame political demagogism. This work proves its value to those who can be convinced only thus. There is very little danger that it will imitate the Good Samaritan too closely. Such good works as these, done in behalf of the needy, the dangerous, and the perishing classes, are not very liable to work against faith. These prove its faith to be genuine, saving, masterful. Thus it preaches to men who are forced by the sermon to stop their cavils.

Never before was the demand for a vital, practical, working Christianity so strong as now. Never before was the world so ready to accept such service as proof of a Divine origin. This going about doing good among the wretched and needy is an argument which convinces and wins, and at the same time it gives vitality and vigor to the faith, clears away doubt, broadens the wing of prayer, makes God seem close at hand, fills the heart with peace and the lips with singing Let our churches take a more direct and resolute hold of this sort of service in the surrounding world, and their members will know more of the Christian triumph in their sanctuaries and their secret experience.—*Fireside Readings.*

The imperial procession usually made to the cathedral at St. Petersburg after the Easter reception, has been waived this year.

Family Reading.

"HE DOETH ALL THINGS WELL."

By Mrs. L. M. Gibson.

On our home a blight has fallen,
Left behind an empty chair,
Left a woe and desolation
None can ever soothe or share.
Hard we found the sad, sad lesson,
Hard to bid our grief be still,
Hard to bow in resignation
To a Heavenly Father's will.

Though we know our boy is sheltered,
Oh, 'twas hard to give him up!
And for long, long days we pleaded:
"Father, take from us this cup!
Spare, oh, spare our boy, our loved one!
Give him back to us again,
Send some other rod to scourge us,
Gladly will we bear its pain."

But an allwise Father would not,
And His wisdom we must trust,
Though the heavy rod of chastening
Bow our faces to the dust,
Till the spirit of submission
In our hearts shall come to dwell,
And we see, e'en through our anguish,
That "He doeth all things well."

He who freely gave us all things—
Gives them to us freely still—
Shall we murmur in rebellion
If He sends us aught of ill?
No, we learn to see through sorrows,
Pass beneath His pitying rod,
Weeping, know our boy, our loved one,
Is not dead, but gone to God;

Gone into the open sunlight
Of our Father's face to dwell,
And through tears once more we whisper
That "He doeth all things well."
Gone where tempters ne'er allure him;
Safe—his work of life is done;
Passed from pain to life eternal,
With the strife but just begun.

Yes, we'll own our selfish sorrow,
Learn to bless the empty chair,
Feel our woe, our desolation,
There is One to soothe and share.
Free from every toil and sorrow,
With His Saviour gone to dwell,
Grief no longer blind, hope tells us
That "He doeth all things well."

On the other shore we'll meet him,
Bright with heavenly radiance crowned,
And with open arms receiving,
Tell us of the glories found.
Life we prayed for. Life was given—
Life no mortal tongue can tell,
Life within the gates of heaven,
Where Christ reigns and angels dwell.

—*Churchman.*

PROCRUSTES, THE STRETCHER, AND HOW HE MADE ALL MEN THE SAME LENGTH.

Once there was a man, or there is a story in the Greek that there was once a man, who had the name of Procrustes, which, being interpreted, signifies "a stretcher." But stretching was not his only plan to change the longitude of those who fell into his power. Being a robber in Attica, where the profession of highwayman still flourishes as it did three thousand years ago, it was his custom, when travelling gentlemen fell into his hands, to make them, or try to make them, into men of the same length. For this purpose he had an iron bed constructed, and on this he caused his captives to lie down. If they were too long for the bed, he cut off from their legs enough to make them fit, and if they were not long enough he applied the pulley and screws, and stretched them till they just filled the bill, or bed. This was a cruel process, and a very foolish one too, for either process, cutting or stretching, must have spoiled the victim, making him of no use to the tyrant or to anybody else. His whim was gratified, but his patients perished under his surgical treatment. The tyrant's name was Polypemon, and the sur-name of Procrustes was given to him on account of the disagreeable habit he had of interfering with the natural growth of persons who were so unfortunate as to get into his bed.

The myths of the ancients are rarely without a moral. Certainly the immoral often saturates them. But in many a story that has come down, in oral or written legend, we have a lesson full of beauty and force, whereunto we do well to take heed. The days of such monsters have passed away, but there is something still lingering in the minds of men that preserves the Procrustean-bed as a symbol. If there were nothing to resemble the practice of the Attican brigand, his name and his surgery would long since have ceased to figure in the speech of mankind.

God made men of one blood; therefore we are all of one family, brethren, bound to love and help one another: all have the same Father in heaven, all have the same rights to the love and service of our brethren, under that universal golden law that requires us to do as we would be done by. In this sense we are born and reared to fit the bed of Procrustes. And here the likeness ends. There are no two men or women alike. Nothing is more wonderful to me in the world of nature than the likeness and unlikeness of the human face. What confusion and often misery come from mistaken identity! Endless lawsuits with intense suffering have sprung from the claims that have been set up by bad men to be others; parents, husbands, children, heirs of property. Innocent men have been charged with foul crimes, because of their supposed resemblance to real criminals. When I walk the streets of a great city, meeting strange faces every step, I am wondering all the while that no two of them are just alike; they have more points of resemblance than of difference, but they are dissimilar: each one is himself, and not the other: all are one species, each with his marks to distinguish him from all the rest. And as God has made no two men alike, what is the use of trying to stretch or shorten our fellows to make them conform to our standard of height? A dreary uniformity in mind and matter would be unbearable. Variety is the spice of life. Yet we are given to the opinion that *our* taste is the true measure of right, beauty, duty, and fitness. If the minister preaches to *our* satisfaction, he is all right; and if not, he is altogether out of the way, and we keep a bed of Procrustes on which we would like to stretch him.

So the minister's wig offended the ladies, and he sent it to their sewing society with permission for them to clip it to their taste. The poor thing was shorn of all its beauty, and was generally demoralized, until it pleased none of them, and was unfit to crown the pastor's head. Out in a Western city quite recently a pastor preached for the first time in a pulpit gown, and the papers say that the congregation was convulsed as they would have been had the pastor preached in his shirt sleeves. The gown and the anti-gown parties contended until the latter triumphed, and the gown was laid aside as part of the millinery of religion. Why may not a minister's dress be safely left to his own discretion? And so with all the mint, anise and cummin of the church. Mrs. Jones remonstrates with her neighbor, Mrs. Robinson, because of her conformity to the world in wearing feathers in her hat: and to Mrs. R.'s inquiry where to draw the line between what is worldly and what is pious in the matter of dress, Mrs. Jones says, "You must draw the line somewhere, and I draw it on feathers." She wanted her neighbor to be cut down to her own measure.

"The rarity of Christian charity" is the topic for satire and complaint, and poor human nature gives too much occasion for the scandal. In matters of opinion and of conduct, it is hard to admit that one who does not see with our eyes may after all be nearer the standard of infinite truth and right than we are. It is the beam in our own eye that obstructs the sight of goodness and even of glory in another, and distorts the vision until the lines of harmony and beauty are made to run criss cross to the ruin of our brother's countenance.

The church and the world have been all muddled with a doctrine of social equality that has no reason and no religion for its support. As God has made no two faces just alike, so he has set society in families and in such social relations as husbands and wives, and children, servants, superiors, inferiors, and equals. The gospels and the letters of the inspired apostles teach the duties and privileges of each and every individual. Before the law of God and man they are all equal, and the service which each owes to the other is perfect freedom. But that liberty is within the law of God, and all right human law is conformed to the divine. What is called the "Woman's Rights" doctrine is only an organized conspiracy to apply the procrustean process to human society. It would be just as sensible to organize a children's rights movement and attempt to put old heads on young shoulders. Procrustes was a tyrant, and whoever tries to apply his despotism to men, women, or children, is a tyrant or a fool. I have learned, in whatever state I am, therewith to be content. Infinite wisdom and love made us what we are and formed the round and shining sphere on which we are placed. Revolving in it and with it, like the stars in celestial courses, we shall move without collision or friction, each fulfilling his appointed work, "forever singing as we shine, 'The hand that made us is divine.'" But when we get discontented and rebellious and fractious, those who are short curtailing the tall, and children impatient of the restraint of childhood, women trying to be men, and men seeking to be the greatest and unwilling to bide their time, when they that serve strive to be independent of their duties, and the poor quarrel with God and their race because they were not born in wealth and cradled in gold, then come discontent and conflict and misery and despair. Rebellion is in it. Hell begins with war against the order of God in nature.

We are not all cast in the same mould. Some are wise and some are otherwise. One man has ten talents, another five, and the most have only one. But they with one, if faithful in its use, are the most useful. Unknown to fame, silent workers, building strong the walls of Church and State, they are the middle class, on whom the commonwealth, civil and sacred, reposes in security and peace. We cannot all be alike. But it doth not yet appear what we shall be. We might be more and better than we are. And we never shall be satisfied till we awake in the likeness of God.—Irenæus, in *N. Y. Observer.*

ADVERBS.

It is said that "God respecteth adverbs more than verbs." He cares more to have a man work *well* than to have him merely *work*. And there is one adverb that it is God's will that we should esteem more highly than it is our custom to do, and that is the adverb *now*. We live in the past, we live in the future, and the present we allow to slip through our hand. Yet we are dead to the past, we are not born to the future, and the present is the only time for doing, enjoying, living. We must indeed think of the past to profit by the experience it has given us, to repent of our sins, and to make reparation where we have injured any one, but we must not let our life be in the past. We should use the past only to live better, to live more fully in the present. As regards the future, there is a certain provision for it that is the duty of the present hour, but beyond that we should stifle anxiety and fear as not belonging to us. We should remember how often we have allowed ourselves to be distracted by dread of a future difficulty of sorrow, and when the time or place were reached, lo! the heavy stone was rolled away, and angels with blessings stood awaiting us. We may rest assured that if we do our part in the present, God will take care of the future. With us Christians the bitterness of past days, whatever it may have been, should be both dead and buried. For is that bitterness sin? After repentance and all possible reparation for wrong doing, it is both a duty and a privilege to rejoice in forgiveness.—*Church Journal.*

INDIRECT INFLUENCE.

The amount and value of a man's influence, for good or evil, upon the world, will generally depend upon the character of his indirect and unconscious influence. Personal perfection—the Christian refinement of feelings and sentiments, faithfulness to all the duties of the more private relations we sustain—is inexorably demanded by the Almighty, and by the spirit of Christ's Gospel, and demanded the more rigorously, because the effect of such fidelity does not end with ourselves, but goes forth and wins results that are precious in the sight of heaven, and which we may never know. The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing some fragrance upon the air. Do you think that a pure prayer, in the sacred privacy of home, does not steal through the walls, and vivify the atmosphere beyond? Do you doubt that a word of sympathy and a gift of charity, in a desolate chamber, publish a sweet influence upon the frosty air of selfishness? Such things reveal and confirm character, and make the power of a person's presence who performs them intense and beneficial. Influence depends less on our activity than on the *qualities that lie behind our activity*, as the planet attracts, not by its motion, but by its weight. If we had lived as we ought to live, a power would go out from us that would make every day a lyric sermon that should be seen [illegible] by an ever-enlarging audience.—*Fireside Reading.*

A NEW INGREDIENT.

It is Mrs. Cobb's candid opinion that, in some cases, education is not of much benefit to the colored race.

Mrs. Cobb has a colored cook, who says she graduated at a female "cemetery," who can read, and who gives up much of her time to perusing the cook-book. A few mornings ago the cook, whose name is Mandy, was told to make some cake. A short time afterward she appeared in the parlor with the cook-book in her hands and said:

"I wants yer to send right off to de store and get some latter to put in de cake."

"Some what?"

"Some latter."

"Latter?"

"Yes, latter. I'se done tole yer four times."

"In the name of common sense what is latter?

"I dunno what hit am. I didn't write dis heah book. Hit reads dat a cupful ob de latter should be put in the cake to make hit good."

Mrs. Cobb jerked the book out of the cook's hand, and, at the place indicated, read:

"Mix up in the dough with a cup of water or of sweet milk, but the latter is the best."

HOW TO DO IT AT HOME.

"Doctor," said a gentleman to his pastor, "how can I best train up my boy in the way he should go?"

"By going that way yourself," blandly responded the pastor.

No sounder advice could have been given. Sound instruction is excellent. Education in morals and correct theories of living are not by any means to be neglected. But those families where the quiet influence of a poor and noble example is found are most likely to be the ones where childhood is most successfully trained. In nothing is the influence of little things more important than in the domestic circle. Parents naturally and properly live a free and unrestrained life in the presence of their own families. If they are cross, petulant, fault finding, it is idle to expect that the children, who are hourly witnesses to this petty ill-temper, will be of sunny disposition or unselfish in life. But if home life is filled with little deeds of kindness, with gentle, loving helpfulness, the "small, sweet courtesies" of hourly intercourse, they will descend from father to son, and from mother to daughter. Home will borrow a radiance that is the best foretaste of the blessedness of the heavenly world, and children that are reared in such an atmosphere are likely to fulfil the expectations of those that are interested in their welfare.—*Selected.*

A PLEA FOR YOUR WIFE.

Do you know the secret anxieties and sufferings of your wife? If you do not you should. For years she has toiled indoors. She has cooked and washed and sewed and dusted and swept and waited and watched for the small pittance you have doled out to her. That pittance has not been simply a contemptible trifle in money, but a more contemptible trifle of genuine, out-spoken sympathy and tenderness. You are buffetted and crowded in the business places of life. You have learned amid hard usage to grow sturdy and muscular. You are accustomed every day to dealing with things which require from you the voice of authority and decision. In all this there is nothing to cultivate tenderness of feeling, of tone or of manner. When you come into your house you meet a timid, retiring woman who has been shut in all the long hours struggling against despondency. She has waited for you. The tears are already in her eyes. If the husband cannot sympathize, who will? Now can you not drop your gruff manner and voice for a few moments you must spend at home, and be tender, gentle and confiding? Why do you not sit down and draw your wife to you as you did when you first sought her in that home which you robbed her of but never replaced? It is not enough that you mean all this. She sees your look and manner and hears your voice. If these are gentle and tender and wooing, she will open her heart to you, but if otherwise she will repress the tear for the moment, but it will flow when you are gone.

The world is full of unspoken bitterness, all because men take things for granted. Of course the wife can have money if she will ask for it. Of course she will find sympathy if she will bring her burdens and unravel them. Of course she is loved and thought of and planned for. All this is not enough; but thousands never find it out until the black horses and the hearse convey the tired and worn-out body of the long-waiting one to the only rest she has ever had.—*Polaris.*

BY THE COW-YARD BARS.

While the kine looked on with reproachful eyes,
And waited outside of the cow-yard bars,
On the dewy grass, at the milking hour,
He lay as he gazed at the dawning stars.
And who knows what they were saying to him?
For his wondering eyes grew bright—grew dim,
While they danced in glee and seemed to keep time
To his quickened heart, with its throbbing rhyme.

"Is the milking done?" said his father's voice;
"What! here are the cattle outside the bars,
And that stupid boy lies there in the dew,
With his face upturned to the moon and stars!"
And the boy stood up and was scolded well;
For how could the father, impatient, tell
Of the heights to which he would some day rise,
His stupid boy with the dreamy eyes?

How could the father, my children, know
That the greatest astronomer earth can show,
Stood faltering there in his little son,
Who was late in getting the milking done?
But weary of honors in after years,
A man looked back through smiles and tears
To the old home-scene and the silver stars,
And the dreamy boy by the cow-yard bars.

—*Wide Awake.*

WITHIN THE VAIL.—Heb. vi. 20.

Three lines of thought are here presented.

1. Jesus Christ has entered within the vail.

2. He has entered there as our forerunner.

3. As our High Priest.

Let us look at the first proposition.

I. Jesus Christ has entered within the vail.

The language carries us back to the types. In the wilderness Israel had a tabernacle as their gathering centre for worship. This tabernacle was an oblong box, about fifty feet in length, and some fifteen feet high and broad, covered with skins. The affair was divided into two parts. One part, the outer, called the Holy, the other, the inner part, called the Most Holy. Between the two hung the vail, made of fine-twined linen, blue, purple, and scarlet, worked together with needle work into the form of cherubim. The inner place represented heaven, and the mercy seat within it, the throne of God.

Once a year the High Priest, with the blood of a victim, entered within it, and this was typical of a man entering into heaven in the presence of God. In fulfillment of this type, Jesus our Lord, after His resurrection, entered into heaven. So said the angels to the sorrowing disciples who watched Him ascend. So said Stephen when he cried out in the Sanhedrim, that he saw heaven opening and Jesus standing at the right hand of God. So says Jesus Himself, speaking to John in Patmos. The great truth for us, then, to hold is, that Jesus Christ, a real man, in bones and flesh, is in the heaven of heavens, on the throne of the most excellent glory, robed in the shekinal light, and waiting until His enemies be made His foot-stool.

II. He has entered into heaven as our forerunner. A forerunner is one who goes before. A pledge that others are coming and that the others will be like him. No believer has yet entered into heaven since the resurrection and ascension of Christ, in bodily form. It is true that those who die, depart in spirit to be with the Lord, and are blessed; but they rest in union with His person, unmanifested to the Father or in the glory. They are called asleep in Jesus, because their bodies are folded away in death, and themselves are not in the activities of the kingdom. Their manifestation and glory will take place at the coming of the Lord, when their bodies will be raised and united to their spirits. Until that time Jesus Christ is in heaven, the witness and pledge to the Father on their behalf, saying, "behold in Me, Father, the first sheaf of the great harvest of the resurrection; as I am they will be when I descend to receive Thy Church unto myself."

Beholding Him, therefore, as a glorified man, in the full splendor of the Divine presence, we may read our magnificent future, for "when He shall appear we shall be like Him." 1 John iii. 2.—*Rev. I. M. Haldeman.*

WAIT UPON THE LORD.

Some people have to wait a long time for their blessings. Sarah was ninety years old when Isaac was born. This thing itself is merely accidental, but the principle which is under it is living and beneficent. If we have the true life in our hearts, not one of us has yet seen his best days. Physically we may be on the wane; but spiritually we may win our greatest victories actually on the day of death. You have not yet got the best your brain can give. There is a finer wine in your heart than has yet been crushed out. Do not close the shutters; rather break out another window, for the light of the sun is yet plentiful. You may bring forth fruit in old age, and be fat and flourishing until the last. You have not yet got God's best. He keeps the good wine for by and by. I hear your sigh and your groan, and for every one of them you shall yet have a hymn or a loud psalm. Your great prayer shall be answered: the prayer that drags your heart out in passionate entreaty, for the runaway boy, for the lost girl, for the healing of a wound in the spirit never told of to mortal ear! Live in this hope, and this hope will keep you young. Sarah laughed at ninety, and made all her friends laugh in her late come joy.—*The Rev. Jos. Parker, D. D.*

No one can attentively read the Bible without noticing the great stress laid upon cleanness—upon purity. Under the Mosaic law, how numerous the washings, cleansings and purifications of things ceremonially defiled, which were required! Those rites were typical of spiritual things, and pointed to the spiritual cleansing and purification which it is our privilege and duty to enjoy under the Gospel. This idea pervades the New Testament, and is presented in a great many different forms. This fact affords abundant food for reflection, and may be investigated with profit. It would be well for all to remember, in their true spiritual significance, the words of Christ to Peter, "If I wash thee not, thou hast no part with me."—*Methodist Recorder.*

Useful Hints and Recipes.

Savory Rice.—Boil half pound rice in water, with one small onion chopped fine. When tender and nearly dry stir in two tablespoonfuls of grated cheese, three of tomato sauce, a tablespoonful of chopped parsley, and half a teaspoonful of sweet herbs, cayenne and salt, and about an ounce of butter, or a tablespoonful of oil. It should be stiff enough to make a mound on the dish, and must be served hot.

Cold Slaw.—Beat the yolks of four eggs to a very light cream, then stir gradually into them five tablespoonfuls of cider vinegar. Add two or three teaspoonfuls of sugar, and stir the mixture over the fire until it begins to thicken like boiled custard; then remove and add a teaspoonful of butter and nearly a teaspoonful of anchovy mustard. Set the sauce upon ice to become cold, and pour it over the sliced cabbage just before serving. Celery is often mixed with the cabbage for this salad.

Mayonnaise Sauce or Salad Dressing.—Rub the yolks of two raw eggs to a smooth paste, with half a teaspoonful of table salt, half a salt-spoon of cayenne pepper, a salt-spoonful of dry mustard, and a teaspoonful of oil, or a teaspoonful and a half of melted butter. To this, when ready to serve the salad on which it is to be used, add vinegar and a little more oil, or in place of vinegar use strained lemon juice; for ordinary purposes good vinegar is just as satisfactory, and is, of course, much more economical.

"Apple Dowdy."—After paring and quartering about a dozen good tart apples, put them in a kettle with a cupful of molasses, a small piece of butter and a pint of hot water. While these are heating make a paste with a pint of flour, a teaspoonful of cream of tartar, half a teaspoonful of soda, and a small cupful of milk, rolling it to such a size that it will fit into the kettle rather snugly. When the apples begin to boil, cover them with the paste, and, covering the kettle tightly, stew gently for twenty minutes. To be eaten without sauce.

Tasteful, Attractive Rooms.—There are many ways in which a busy woman may save that which is more valuable to her than any other commodity, viz., her time. One is, by never leaving the room in confusion at night. The family sitting-room presents an appearance of cheerful disorder when the circle breaks for the evening. Take a few minutes then to lay the books straight on the table, set the chairs in their places, gather up the shreds and pieces from the floor and put papers in the wall-pocket. Every living room should be provided with a waste basket for odds and ends of paper, a scrap basket for bits of thread and ravelings, and a wall-pocket, or two of them, for letters and papers. It is much pleasanter in the morning to come down to a neat, tidy room than to one which reminds us by its disorder that work is never done.

Youth's Department.

MAKE MOTHER HAPPY.

Children, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear;
And she wearies 'neath her burdens,
Can you not these burdens share?

Children, make your mother happy;
Prompt obedience cheers her heart;
While a wilful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
On her brow the lines of care
Deepen daily, don't you see them?
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin-lid,
All too soon her face so saint-like,
Shall for evermore be hid.

Busy Bee.

SADIE'S CONFESSION OF FAITH.

By Kate Sumner.

"I say," called Ted at the top of his voice, rushing in, making noise enough to rouse the Seven Sleepers, just as Sadie had put the baby down. "I say, Sadie, I want—"

"Hu—sh!" said Sadie, springing to the cradle.

But she was too late. Baby's eyes were open, and his voice was raised in opposition to Ted's.

"You horrid, hateful boy!" said Sadie, angrily. Then she dropped down on the floor, all in a heap, the carving knife and fork in her hand, and cried.

It had been such a miserable day, every minute of it, and yesterday she had felt so good and happy. Mr. Graves had preached such an earnest sermon, every word of it full of the blessing of working for the Master. She had resolved to do something immediately herself. She had settled it all before she went to bed at night. She would commence bright and early Monday morning by going down town and getting the flannel to make Auntie Dole's wrappers. Then, in the afternoon, she would go over to the "Island" and see if she could not gather up a class for Sabbath-school. And, oh! there were so many things she thought of to do she could hardly wait for the morning to come that she might set about it.

But when it came it was such a disappointment. To begin with, Bridget was sent for because her father was dying; then mamma had one of her very worst headaches, and, as though that were not enough, baby fretted and worried continually, with his teeth. To think Teddy should have wakened him just as she had put him down! There stood the dinner-table just as they had left it; it was to be cleared away, the dishes washed, the dining-room swept and put to rights, and something to be made for tea. And she was *so* tired and disappointed to have all her plans and resolutions so utterly frustrated. But it would not do to let baby cry and disturb mamma; so Sadie wiped her eyes, took him up, and rocked and sang with what patience she could for another hour.

At last he shut his eyes, and Sadie rose up and went bravely about her work.

Ted and Margie were on the doorstep, holding a council of war. Sadie could hear them as she went back and forth.

"I wish mamma would get well and come down, Sadie's so cross" sighed Margie.

"I don't believe she's much of a Christian," replied Teddy. "She was awful cross to me because I waked the baby up. You see, I forgot all about him; a feller can't think *all* the time. I was sorry an' I was going to tell her; but she blowed away so cross I wouldn't. I thought folks was Christians so's not to get mad."

Sadie took the last pile of dishes out in the kitchen and shut the door, wishing with all her heart that she could shut Teddy's words out of her mind. But that she could not do; the more she tried to forget them, the more thoroughly she remembered.

"I don't believe she's much of a Christian."

And then only yesterday she had been planning how she would let her light shine so brightly.

"I have been carrying a dark lantern all the time," she said to herself disconsolately; "it's of no use trying, I do more hurt than good; I might as well give it up. Oh, dear," she sighed, as something flashed into her mind, "I can't do that; he would make more fun of me than a little. I can't."

"Let your light shine," whispered the little voice within, "and if it's gone out, light it over again."

The last dish was put away in its place at last, and Sadie went up to her own room to rest awhile, but her thoughts would not let her rest easy.

"You know you ought," whispered conscience.

"I can't," answered self.

All at once, after a hard struggle, Sadie sprang up, and went quickly down stairs. Margie was in the dining-room amusing the baby, and Ted was sitting on the table—a forbidden pleasure—amusing Margie.

Sadie hesitated only a moment, then she went directly up to Teddy, whose consciousness of guilt made him rather anxious.

"I was cross," said Sadie, putting her arms around him, "I was cross to you this noon, Teddy, and I'm real sorry. Won't you forgive me?"

Overjoyed at this unexpected state of affairs, Teddy was himself again.

"Don't you want I should forgive you for nothin' but this noon? he asked.

"I want you to forgive everything if you can," replied Sadie, meekly. "I've been cross to you ever so many times, I know, Teddy, and I'm sorry for them. I've asked God to help me do better."

Teddy looked at his new copper-toes very intently for a few minutes.

"I don't s'pose I've been very good either, all of the time," he said at last.

"Can't we try together to be good, Teddy, dear? God will help us. And now, if you will help me a little, I will make you some warm ginger-bread for supper."

"Marge," said Teddy on his way up to bed that night, "I don't believe Sadie was a Christian, but I guess she is now, certain sure."

"Help me to keep my light burning bright and clear all the time," prayed Sadie in her own room.—*Christian Union.*

HOW A BIRD OUTWITTED MONKEYS.

"Of all the hanging nests, commend me to that made of grass by the baya sparrow of India. It is one of the most perfect bird-houses I know of, and seems only to need a fire-place to make it a real house. It is entered through the long neck at the lower end. The bed for the eggs rests in the bulb, or expansion at the middle of the nest, where there are actually two rooms, for the male has a perch divided off from the female by a little partition, where he may sit and sing to her in rainy weather, or when the sun shines very hot, and where he may rest at night. The walls are a firm lattice-work of grass, neatly woven together, which permits the air to pass through, but does not allow the birds to be seen. The whole nest is from fourteen to eighteen inches long, and six inches wide at the thickest part. It is hung low over the water,—why, we shall presently see,—and its only entrance is through the hanging neck.

"Why do birds build hanging nests?

"Those birds that do make hanging nests, undoubtedly do it because they think them the safest. Birds' eggs are delicacies on the bill of fare of several animals, and are eagerly sought by them. Snakes, for instance, live almost entirely upon them, during the month of June; squirrels eat them, raccoons also, and opossums, cats, rats, and mice. But none of these animals could creep out to the pliant, wavy ends of the willow branches or elm twigs, and cling there long enough to get at the contents of a Baltimore oriole's nest.

"In the country where the baya sparrow lives, there are snakes and opossums, and all the rest of the egg-eaters; and in addition there are troops of monkeys, which are more to be feared than all the rest together. Monkeys are wonderfully expert climbers, from whom the eggs, in an ordinary open-top pouch nest, like the oriole's, would not be secure; for if they can get anywhere near, they will reach their long, slender fingers down inside the nest. The baya sparrow discovered this, and learned to build a nest inclosed on all sides, and to enter it from underneath by a neck too long for a monkey to conveniently reach up through. Besides this, she took the precaution to hang it out on the very tips of light branches, upon which she thought no robber would dare trust himself. But she found that the monkeys 'knew a trick worth two o' that.' They would go to a higher limb which was strong, and one would let himself down from it, grasping it firmly with his hands; then another monkey would crawl down and hold on to the heels of the first one, another would go below him, and so on until several were hanging to each other, and the lowest one could reach the sparrow's treasures. He would eat them all himself, and then one by one they would climb up over each other; and last of all the tired first one, who had been holding up the weight of all the rest, would get up, too, and all would go noisily off in search of fresh plunder, which I suppose, would be given to a different one, the rest making a ladder for him as before.

"Now the cunning baya sparrow saw a way to avoid even this dangerous trickery. She knew that there was nothing a monkey hated so terribly as to get his sleek coat wet. He would rather go hungry. So she hung her nest over the water close to the surface, and the agile thieves do not dare make a chain long enough to enable the last one to reach up into her nest from below, as he must do, for fear that the springy branches might bend so far as to souse them into the water.

"The sparrow has fairly outwitted the monkey!"—*St. Nicholas for May.*

AN OLD CITY.

The old cities of Northern Europe are full of interest, speaking to the traveller of the glory of bygone days—houses and palaces which have grown gray with the dust of centuries, galleries and museums which contain the mementoes of the rise and fall of empires. Holland contains many such towns, and it is very sad to see them, once so great and important, now so forlorn; grass growing in the streets, and the buildings, which were raised by the perseverance and industry of the people in bygone days, now given up to ruin.

There was always a great battle between the Dutch and the sea, and it seems as if, after struggling well and bravely for very many years against this enemy, hope and courage failed, and the great sea walls or dykes which used to be so carefully kept up are less looked after than they once were.

In winter time, when snow lies on the roofs and the trees are leafless, though many of the people pass their time in skating merrily, there are houses of charity, where the poor people can receive food and clothing, and such things as they need in the chilling wintry weather.

There is one town in Holland where the people have been known to do very curious things.

Once there was a great fire, so the Town Council when they met decided that "always the day before a fire they would exercise the fire brigade"! How were they to know which was the day *before* a fire?

They also made a very beautiful sundial, but, for fear of its getting rusty or tarnished, they covered it over; so of course the sun could not shine on it, and it could not show the time. Still more curious was this: they had only one city gate, and the tolls paid at that gate brought in a very large sum of money. One of the town Council suggested that if twelve gates were made it would bring twelve times as much toll into the city. Of course this was very foolish, as it was the number of people and carts which came in at the gates, not the number of gates by which they came in, which brought the profit.

Yet the Dutch have always been an industrious and hardworking people, and at one time were specially noted for their navy, and their admiral, Van Tromp, who gained many sea victories; besides which several of the most celebrated discoveries of the sixteenth and seventeenth centuries have been due to the invention and genius of the Dutch.

THE WINGLESS BEES.

It is said that a long time ago a man lived who kept a large number of bees. He used to watch them when they went out of the hive to sip the honey from the flowers, and sometimes they would stay many hours, and come home with their pockets heavily laden with the sweets they had gathered. 'It must be very tiresome to these little creatures,' thought the kind-hearted man, 'to travel so far, and to bring home such heavy burdens. I will clip all their wings so they cannot fly, and I will bring flowers to their hives, so they can make the honey without going out of their hives at all. The man clipped the bees' wings, and brought quantities of the most beautiful flowers and laid them in front of the hives. Then he sat down to watch his bees. The little creatures crawled all over the flowers, and the man thought they were gathering the honey; but they were very quiet. They did not sing any of the happy buzzing songs they always sang out in the gardens. Day after day he watched them, but he found the little bees did not make any honey. The truth was, they were very unhappy, and if the man who watched them had understood their language, he would have heard some such conversation among them as this, I imagine. One wise bee said, 'What a pity that our keeper couldn't have known better than to have cut off our wings. There is no fun in making honey now. I miss the pleasant journey through the fields and gardens so much!

'To be sure, I used to carry heavy burdens,' said another bee, 'but the labor of culling the honey was the best part of making it.'

'Yes, and I used to have such fun,' said a younger bee, "knocking at the pretty tulip's door, and when it was opened for me, I would fly inside of those gorgeous curtains and gather all the honey I wanted, and nobody to molest me.'

'We were made to work, and to work hard,' said another bee, 'and life without outside work has lost all its charms for me.' 'And for me,' 'And for me,' sung a chorus of voices.

In a few days after the man had clipped the bees' wings, he found them all dead in the hives. They had pined away and died, because of the loss of their wings.

Perhaps some of the children who read this story may think that they would like to live as the man intended his bees to live—without much exertion. They would like to have their burdens all carried for them, and life's work made easy.

But I know there are other little children who have learned that it is a great deal more satisfactory and pleasant to go out and gather our own sweets ourselves. When I speak of the sweets of life I don't mean candy, or anything that can be bought at the confectioners. I mean doing good to others; feeding them with the honey of life. God made the children, just as He made the bees, to be workers in this great world. The children who only crawl over a small space just surrounding themselves, are wingless workers. They have never learned how pleasant it is to go out into God's beautiful world and carry some of the sweets of life to the hungry ones, the sick ones, and the sad ones. Children who never do anything for themselves, but have everything done for them, are the most unhappy and discontented children in the world.

But the little busy workers who are out in the world, culling sweets to feed themselves and others upon, are always singing their songs of gladness. God bless them.—*N. Y. Evangelist.*

TREE-TOP TROUBLE.

Do you think, little sorrowful lady;
That no one has trouble but you?
When you wish "to be gay as a robin,"
Remember, we robins get blue.

Aren't there blood-thirsty cats to appal us
With fearful and terrible stare?
So a mother-bird never is happy
Nor free from solicitous care.

Why, the mischievous boys of the village
I think will unsettle my brain;
When they threaten to torture and pillage,
Regardless of protest or pain.

And then, Mr. Robin is careless,
He don't stay at home as he should;
And if I reproach him he whistles,
And flies to his club in the wood.

The nest, though I love it so dearly,
Holds trouble and turmoil and sin:
For Jack, greedy bird, is the strongest,
And grasps the supply I bring in;

While poor little Dick, thin and hungry,
Feels slighted because he is small;
And Scrawny is always protesting
I give him no dinner at all.

There was Sweetie, who fell in the fountain,
Out looking for me, from the nest;
It seems to me always that Sweetie
Was dearest, and brightest, and best.

So you see, little sorrowful lady,
That even the birds of the air
Cannot fly from the ills that beset them,
Nor flutter through life without care.

There is sorrow for women and robins,
In tree-top, and wide-dwelling too;
But I know of a country that's better
To seek in the Autumn; do you?

—*Hartford Religious Herald.*

SQUIRREL TALK.

It is wonderful how the squirrels know at once when anyone has come into the woods. Let the intruder be ever so quiet, in a minute or two there is an approaching "chip-chip-chip!" a clattering down the loose bark of a tree, as of somebody whose shoes do not fit very well, and two small, bright eyes are staring at him inquisitively from a safe distance.

Sitting perfectly still on the ground, I have eyed a squirrel ten minutes at a time—he still as myself and gazing into my eyes as steadily as I into his. I have usually had to be the first to look away; then he would perhaps venture a little nearer, or possibly would take alarm at my movements, and run up into his tree, quivering with excitement. Once I caught the eye of one sitting on a pine-scrub near me, with a nut or acorn in his mouth, which fitted in exactly and gave in the shape of the letter "O." He staid there a long time quite motionless, with his tail in the air, and his paws uplifted to his cheeks, stuffed out with the nut, which he did not attempt to eat or to drop, until I turned away. It was very comical, the three interjections that his eyes and mouth made as he watched me. I tried to talk to him in squirrel-language, and he seemed to listen, but not to understand, for he gave no answer; I suppose he was laughing inside at the ridiculous mispronunciations of the intrusive foreigner. But I have had long talks with squirrels that came down to within a few feet of me, and told me unmistakably that they had better command of their own vocabulary than I, and that I had better leave their premises at once.—*St. Nicholas for May.*

KEEPING ERECT.

"The whole secret of standing and walking erect, consists in keeping the chin well away from the breast. This throws the head upward and backward, and the shoulders will naturally settle backward, and in their true position. Those who stoop in walking, generally look downward. The proper way is to look straight ahead, upon the same level with your eyes, or if you are inclined to stoop, until that tendency is overcome, look rather above than below the level. Mountaineers are said to be as 'straight as an arrow,' and the reason is because they are obliged to look upward so much. It is simply impossible to stoop in walking, if you will heed and practice this rule. You will notice that all round-shouldered persons carry the chin near the breast and pointed downward."—*Exchange.*

Pleasantries.

The Philadelphia *Ledger* describes ensilage as saur-kraut for farm cattle.

A man's curiosity never reaches the female standard until some one tells him that his name was in yesterday's paper.

There is an Irishman employed as a porter on a railway who brags of having a watch that keeps correct time. He was heard to remark, upon pulling out his watch, "If the sun ain't over that hill in a minnit and a half he will be late."

"I am going to a masquerade ball this evening, and I want an appropriate dress," he said to the customer. "What is your business?" "Oh! I'm a milkman." "Ah! then you had better put on a pair of pumps and go disguised as a waterfall."

There is a young lady up in Columbia County who is six feet tall and is engaged to be married. The man who won her did it in these words: "Thy beauty sets my soul aglow; man wants but little here below, but he wants that little long."

A country clergyman, who recently preached in an Austin Church, is a great admirer of the writings of Charles Dickens, and quotes from his novels almost as often as he does from the Bible. He surprised his congregation by winding up a gorgeous peroration with. "It is thus you see, my brethren, as the scriptures say 'Barkis is willing, but the flesh is weak,'"

Lord Alvanley had been dining on one occasion with Mr. Greville, whose dining-room had been newly and splendidly decorated. The meal was however, a very meagre and indifferent one. Some of the guests were flattering their host upon his magnificence, taste, hospitality. "For my own part," interposed Alvanley, "I would rather have seen less gilding and more carving."

It was very, very wrong in little Tommy's uncle to teach him that Sunday school verse wrong. Tommy brought it home, printed on a blue card, and was to repeat it alone next Sunday. So he stood up before the class, and the minister, and the visitors, and remembered it—the cunning little fellow—just as his uncle had told him. Holding the card verse in his hand, pretending that he could read, he piped up in his clear, shrill voice: "Good at the bar for one beer."

THE MESSENGER.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

REV. A. R KREMER, REV. D B. LADY, REV. D. VAN HORNE, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MAY 2, 1883.

The Ascension of our Lord Jesus Christ was as important as any other part of His redemptive work. If having come into the world and assumed our nature, He had been unable to get back to heaven with it, there would have been a defeat. He speaks often and emphatically of the necessity of His going to the Father. By that alone could He assert Himself as the One to whom all power was given, and that alone could constitute the enthronement of our humanity at God's right hand, first in His own Person and then in those who are members of His mystical body.

His own glorification was completed when He ascended up on high, and in virtue of that alone the gifts and graces of the Holy Ghost which are to result in our glorification, could be made available for us.

These are fundamental and interesting facts, and the man who fails to declare them neglects what our Lord thought it important to emphasize among His last utterances.

A remarkable recognition of the importance of the Teutonic element in New York city, is found in the fact that the 8 o'clock service in Trinity Protestant Episcopal Church, on Easter morning, was held in the German language. That immense wealthy corporation sees what a factor the German population has come to be, and is reaching out to take it in and give it direction. It feels that it must either control this element or be controlled by it. And no one can be blamed for looking the matter in the face, and trying to keep the mastery of the situation. Unfortunately the churches of German origin have largely lost their grip. If the material that belongs to them were organized and provided for it would be a mighty power.

The people of Myerstown, Lebanon Co., Pa., seem to be enthused by the conviction that gold has been found in paying quantities in the neighborhood, and farmers are said to be prospecting in many places. We wish a rich vein could be found under Palatinate College, but would have more confidence in the outcome if the ready money or interest bearing bonds were placed in the hands of the trustees by some rich friend who has already accumulated a fortune.

Occasionally a man writes a church or business item on a postal card, and then seals it to this office in an envelope, upon which he has put a three cent stamp. This is of course more than the United States Government asks him to do, and does not help much in the way of making postage cheap The analogy may not be complete, but it reminds us of Old Christo who was in the employ of Dr. Nevin at Mercersburg. A horse was hired for him to go to the country for a turkey. The sturdy Teuton gladly accepted the horse, but walked himself and led the animal all the way out and back, carrying the bird of the Bosphorus on his own shoulder Of course the trip was easier and quicker than if he had simply walked without the horse.

The *Christian Advocate* says: "To say of a minister '*He has trouble in his Church*,' is generally thought to be against him; but it may be in his favor. Some men have neither manhood, piety, nor regard for the Church sufficient to make trouble. They will let immorality break in, and fashionable vice creep in, and smile benignly all the while, taking the gifts and flatteries of the people with unctuous delight. Such men have 'no trouble,' but 'iniquity abounds and the love of many waxes cold' wherever they go. Whoever succeeds one of them, if honest, must have trouble. What kind of trouble does the minister have? Is he inconsistent, neglectful, capricious, passionate, immoral? If so, he is a curse to the Church. But does he preach the truth, honestly try to enforce the Discipline, and raise the standard of right living, and does this make trouble among the backslidden and the ungodly? If so the trouble is a testimony to his good works. There are churches that will go rapidly to ruin unless some one is sent there to make trouble."

In this State a law has been enacted prohibiting railroad companies from granting free passes. In other places the opposite tact has been taken. The Connecticut Legislature is considering a bill *compelling* all the State railways to give judges and legislators passes as a matter of course. Receiving them thus, the recipients will be under no obligations to the companies, and can consequently, it is argued, lose neither independence nor self-respect.

The evils of Divisions in the Church which array the forces of the Lord against one another instead of presenting them in an unbroken front against a common enemy are sometimes very forcibly illustrated. There is a town in Iowa which has a population of 1 300, and twelve distinct and separate Church organizations which a local paper says are not busy converting outsiders, but in trying to kill off each other. Life is made miserable to the unfortunate stranger who comes to that town. He is pounced upon by the emissaries of these organizations, and if he should be weak enough to yield to the blandishments of one, he is promptly ostracised by all the others. The aforesaid local paper seriously states that the business of the town is very much injured by this state of affairs.

The *Journal de Geneva*, is quoted by some of our contemporaries as picturing the changes which time has wrought in the matter of religious toleration in the different countries of Europe. It speaks of the fact that a few years ago papal tyranny was so rampant in France, that people were obliged to go across into Switzerland to enjoy freedom of worship. In contrast with this it paints a band of Christians going in sad procession from Geneva over the French Border, in order to get away from the oppression of formalism. The band of Christians who are thus spoken of, was a division of the Salvation Army, who made themselves offensive by disturbing the public peace, and whose outrageous proceedings are beginning to meet the condemnation of all who do not wish to see the religion of the Christ brought into disrepute. In this connection we quote the following from the *S. S Times:*

"In view of recent discussions of the methods and work of the Salvation Army, the Rev. Mr. Spurgeon and the Rev. Dr. E. de Pressensé have felt it necessary to tell the public what they think on the subject. The opinions of both are of more than ordinary interest, Mr. Spurgeon being perhaps the Englishman and Dr. de Pressensé the Frenchman, best qualified to judge the movment from an impartial and evangelical basis. Dr. de Pressensé sympathizes strongly with the Army in its Genevan persecution; but he adds that 'sympathy with those who are persecuted for righteousness' sake by no means implies approval of the peculiar methods adopted by the Salvationists,' and he thinks the 'principles represented by the Salvation Army,' as set forth in the 'orders' of General Booth, should not be endorsed by Protestant Christians. Mr. Spurgeon speaks more strongly. He says: 'Because they would not hinder anything that promised well, Christian men have borne with much that grieved them; but there is a point beyond which long-suffering charity cannot go. That point is nearly reached; even the most ultra tolerant must feel that hope has been disappointed, and fear now takes its place.' The *Pall Mall Gazette* states that Lord Shaftesbury, in writing to Madame de Gasparin, 'whose amusing but somewhat unscrupulous caricature of the work of the Army has filled him with satisfaction, informs her' that the movement 'seems to him to be a work of the devil, who, having for a long time tried to render Christianity odious, has changed his tactics and is attempting to make it ridiculous.'"

Rev. H. K. Binkley has obtained nine new subscribers for the MESSENGER in the Leidytown charge, Bucks county, of which Rev. J. M. Hartzell is pastor, and nine from the Brick Church, of which Rev. Uriah Weidner is pastor.

Dr. Bomberger tells us he is much encouraged in his work at Ursinus College. Thirty-two new students, including both sexes, were received at the opening of the spring term.

THE ROANOKE FAILURE.

The full and sadly interesting statement of "J. C. B.," concerning the Roanoke air castle and its sudden collapse, should at least teach us a valuable lesson. It should guard us forever against the commission of a similar blunder.

Only think! there was the growing city—another Altoona—holding out its hands to welcome the Reformed Church. An eligible location was offered, on condition that the work of building would not be delayed beyond a certain reasonable limit. The Church at large was left under the pleasing impression that the enterprise was a prospective success, that the work would go forward at once. The reason why it did not has already been fully given—*no money in the mission treasury* And yet, we think a great mistake has been made. How much money, for instance, would have been needed to begin with? According to *our* notions about such things, about *three hundred dollars.* This would have been sufficient to put under roof a frame building that would answer very well for the present for all the services of the church and Sunday-school, and two hundred dollars more would have finished it. Then a young minister, unmarried, and willing to labor for a *very small salary,* to begin with—and the Reformed Church would be one of the institutions of Roanoke

This would simply be doing, on a small scale, what has been done in Washington. The chapel there is but introductory to the fine church that will some day be erected. So at Roanoke—the little frame chapel would in a year or two be used exclusively for Sunday-school and week-day services; for in such a growing town all that is wanted is a foothold, and the church will come. There is not a particle of good reason why that work, so auspiciously begun by the committee of Virginia Classis, should not have been crowned with success. The great mistake is, to suppose that in establishing the Church in such place there must be of necessity a large expenditure of money. Not much is required to begin with; and the young minister who would hesitate to take hold of the work in so promising a field for his "board, washing and mending," for only a year or so, must be timid indeed about handling "futures." We would just like to take such risks, if we were situated to do it.

Now, we would not say a word about this great failure and worse blunder, if we believed that Roanoke and its neighbor Salem were lost to us as a Church. We are not specially fond of spilled milk, but we believe there is still some left in the unfortunate vessel to start a nursling with. We believe with the correspondent "S." that all is not lost, and that the Board of Missions would do well to act promptly and at once. Who of the coming graduates of the Seminary will boldly step forward and say, "Here am I, send me?" There can be no dangerous risk in the case. Roanoke still is, and still grows, and no municipal law has been enacted against the Reformed Church; the freedom of the city is still hers, and all she has to do is to step in. Let not permanent failure be written over our attempt to establish the Church in a place so full of promise of great results. K.

REV. ARCHIBALD LAIDLIE.

The *Christian Intelligencer* of April 18th, mentions the fact that the first sermon in English was preached in the Reformed Dutch Church in New York, by the above named divine, on April 15th, 1764. The third Sabbath of April, accordingly, was the 119th anniversary of that new and important departure.

The mention of this fact recalls to memory another significant incident in the life of Dr. Laidlie. He was the reviser of the received version of the Heidelberg Catechism, having been called to the work by the Consistory of the church of Flushing. The Catechism in this form was published in 1767, bound up with the book of Psalms, since which it has passed through many successive editions in both branches of the Reformed Church.

Long years of use have endeared this version to the older ministers of both denominations, and it seems destined to remain the *textus receptus* for years to come. As in the old version of the Bible so in this, there is a natural tendency to hold on to that which is familiar to us, even when assured that new versions are more literal.

Dr. Laidlie only appropriated the older English versions of the Catechism, such as those made at an early period in Holland, and that of Bishop Parry, published at Oxford in 1591; and conformed the text to the early Catechism in translations, but probably did not go directly to the German original of 1563. Nevertheless the sturdy Scotsman did a good work for his Dutch and German brethren in his day, although we think his version too difficult for general use in the Sunday-school.

V. H.

THE FATE OF PROHIBITION.

It appears, from reports in the daily papers, that the friends of Prohibition have suffered a defeat in the Legislature at Harrisburg. The amendment to the constitution, forbidding the manufacture and sale of intoxicating drinks, will, it is thought, not now be passed at the present session; probably not by the present Legislature.

It seems that the original clause, which it was proposed to submit to a vote of the people of the State, was "saddled" with a "rider," giving compensation to those who should sustain pecuniary loss through the adoption of this amendment. Persons whose money is invested in distilleries, breweries, hotels, which maintain a bar, and grogshops, or who are engaged in the manufacture or sale of intoxicants, would undoubtedly find their occupation gone and their property depreciated in value, if such an amendment to the constitution were adopted by the legislature and the people, sustained by the courts and properly enforced by acts of Assembly. And it might seem to some persons the right and proper thing to do, to remunerate these men for their inconvenience and loss.

We do not hesitate to say, however, that the proposition to compensate is an unrighteous one, and its introduction, at this time, a piece of iniquitous trickery, worthy of the cause in whose interest it was done. The friends as well as the enemies of Prohibition know well enough that a feature of that kind would make the amendment far more vulnerable than it would otherwise be. Men would assail it, not on the score of its real merits, but on that of economy. The cry would be raised that it would be taking millions of dollars out of the pockets of the tax payers of the State. It would not stand the ghost of a chance, in that form, of securing a majority of the votes of the people, especially in these days of retrenchment in public expenditures.

We say that this is an unrighteous proposal. These people are engaged in a wicked and soul-destroying business. Thousands of poor inebriates are wallowing in the gutter to day; hundreds of thousands of women and children are suffering in wretchedness and poverty, because of the business in which the rumseller is engaged. These victims have been robbed of their manhood and their money, and the robbers are rolling in wealth and luxury and have abundant means to sustain their cause in the legislature and the courts in their fight against decency, order and morality. They have violated their consciences, outraged the moral sentiments of the community, and would have broken the laws of the State had these been what they should have been. And now when it is proposed to set right the constitution and the laws, make their business odious and forbid their work of temporal and eternal destruction, they come with a pitiful plea for compensation.

As well might the syndicate at Philippi, who controlled and made money out of the damsel who had the spirit of divination, have demanded compensation at the hands of the Church when the damsel was cured and the hope of their gain was gone. As well might the silversmiths at Ephesus, who made silver shrines of Diana and had their wealth by that craft, have demanded compensation at the hands of Paul and his co-workers when they had turned many of the people to the worship of the true God and thus hurt the business of these artizans. The plea was put forth then by those whose temporal interests the gospel affected adversely, not indeed for compensation, but that the work of Christianity should stop. The people were aroused against the apostles. It was mammon against Christ. The Church received a temporary check. But she prevailed in the end. The heathen priest and the vast multitudes who made a living by promoting heathen practices found their means of subsistence taken away and were compelled to starve or turn to something else. And there was never a thought of compensation on the part of the Church, or that the work of Christianizing the world should stop, in order that heathen priests might not lose the hope of their gain. The car of salvation rolled on. Those who stood in the way had either to move or be destroyed. And so here, to compare the less with the greater. The whiskey business is a risky one at best. It is receiving fair warning of the coming storm. There has been and is yet, plenty of time to get out of the way. If they persist, as they are doing, in standing before it, and fighting the good work, and finally lose their property, they must take it as a just retribution for the ruin they have caused and the course they have taken.

And we are very much mistaken in our estimation of the vitality of the temperance reform, if the present defeat in the legislature proves anything more than a spur to greater exertion. This has been but a preliminary skirmish. The temperance people are not by any means at the end of their resources. They know that there is a long and bitter conflict before them. Much work is to be done. The public conscience is to be aroused. The public sentiment is to be cultivated. Men are to come to see the importance and grandeur of the work. The foe will have to be met in many a fierce encounter on the forum, in the legislative hall and in the courts before this monster iniquity of intemperance is hurled from his throne and power. It is true defeat has been encountered once and again. But defeat is often the precursor of victory. The temperance people have faith in the righteousness and final triumph of their cause.

"To doubt would be disloyalty,
To falter would be sin."

L.

SEVENTY-SEVENTH ANNIVERSARY.

The vernal equinox usually brings along with its return, each year, those festival occasions, observed in our larger cities, known as anniversaries. The First Reformed Church of this city, though at some inconvenience, from the fact that all its services are at present held in a public hall, managed to give its Sunday-school a fine anniversary occasion on the evening of the 15th of April.

The school was organized on the 14th of April, 1806, in the old school-room on Race street, with 40 scholars in attendance. The average attendance of the school is now about 200 with hope of increase when the new church building shall be occupied; which is soon to be erected at 10th and Wallace streets.

The exercises were enlivened with a number of beautiful Easter hymns sung by the school with its usual heartiness. A brief address of welcome was spoken by one of the boys, and a concert exercise named the "Monument of Truth," was rendered by a number of scholars with commendable accuracy and modesty of manner.

The principal address was delivered by Mr. John Field, prominently associated with the work of Reform in Philadelphia, the pastor and superintendent adding a few remarks at the close The large hall was well filled with a sympathizing and appreciative audience, many of them visitors, who seemed to bear away with them kindly feelings towards this venerable church and school. V H.

Communications.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

A Review.

The following statistics, which appeared in the April number of the missionary paper, contained several errors, which are here corrected.

During the year 1882, the Synod of the United States, with a membership of 69,816, contributed for Home Missions $5,362; for benevolent purposes, including missions, $37,956; and for local purposes, $291,426.

The Synod of Ohio, membership, 18,897; contributed for Home Missions, $3,506, including church erection, and $200 from the Ursinus Union; for benevolence in general, $11,724; and local purposes, $104,568.

The Synod of the North-west (German), membership, 13,249, gave for Home Missions, $1,640; in all for benevolent purposes, $7,658; and for local objects, $51,423.

The Synod of Pittsburgh, membership, 12,775, gave for Home Missions, $2 705, for benevolent purposes, $49,109, from which if we deduct $40,000, a legacy, $9,109 will be left as the regular contributions of the churches for benevolence; and for local purposes, $58,937.

The Synod of the Potomac, membership, 28,122, gave for Home Missions, $3,420; for benevolent purposes, $14,093; and for local purposes, $123,188.

The German Synod of the East, membership, 9,469, gave for Home Missions, $2,217, including $300 from the Ursinus Union; for benevolent purposes, $5,349; and for local purposes, $53 259.

The Central Synod of Ohio (German), membership, 14,750, contributed for Home Missions, $1,652; for all benevolent objects, $7,927, and for local objects, $64,198.

Summary: From the seven synods with a reported membership of 166,578, for Home Missions, $24,052, including income from miscellaneous sources and for Church Erection, not included in the contributions of the different synods as given above; for objects of benevolence, including $3,516 for the mission in Japan, $133,910; and for congregational purposes, $745,749. The results here given show a healthy growth in the liberality of the church over that of preceding years. The contributions for Home Missions

in the first Synod mentioned may appear to be comparatively out of proportion to its membership; but it must be remembered that during the year 1881-82 more than $10,000 were raised to rebuild the Orphans' House at Womelsdorf, which had been burnt down, and that the large portion of this amount was raised within the bounds of this old Synod. Naturally this sad event elicited a deep sympathy in the eastern part of the church where it happened, and called forth a generous liberality in all of the churches. Gradually our statistics are becoming more accurate and reliable. Fortunately we never report more than what the churches contribute for benevolent objects: all along we report considerably less. Especially is this the case with the amounts reported as given for Home Missions. Many contributions are made in a private way to missions which are never reported by our treasurers. The amount contributed for benevolence last year is unusually large, nearly $134 000; but from this we ought to deduct the legacy of $40,000, in order that we may arrive at a more correct idea of the benevolence of the churches. This would leave $94,000, which, however, is probably the largest sum ever contributed by the Reformed church for benevolent objects in an ordinary year.

NOTE.—In addition to what is said above, it is proper to add that a considerable amount of money was raised by churches in the Synod of the United States for church sustentation and church building purposes and that of the $772 contributed last year through the Ursinus Union for missions, the greater part was raised within its bounds, none of which was reported through the treasurer.

Giving due credit, however, for such amounts, it is still true that there is room for the expansion of greater liberality in the cause of missions in this part of the church. The large sum contributed for local purposes in this old Synod shows that that it has not only the ability, but also the will to give for the cause of Christ.

Kansas.

The Rev. I. G. Brown, for twenty-five years pastor of the Reformed church at Mercersburg, Pa., has accepted of an appointment to labor as a missionary under the Board in the Southeastern part of Kansas. He visited this section of country some time ago, and gave an account of his trip. He met with members of our church from Pennsylvania in Wichita, and Marshall not far distant, who requested him to cast his lot among them and become their pastor; and he consented to do so if the church would send him. The Board accordingly appointed him to this work, and told him in God's name to go to Kansas and seek to gather our scattered sheep into Christian folds. He left his home at Mercersburg with his family for his new home in the West on the 2d of April, and is for the present located at Wichita. Mr. Brown is well known in the East, has been one of our most successful pastors, and enjoys the confidence of his brethren generally. We might say a good many things about him; what a good student he was at college, how he always stood at the head of his class, and many other things: but we know that he is a very modest man, and so we forbear. We wish here simply to commend him to the trust and confidence of our people in Kansas, and to congratulate the Board on having secured the services of one who is so well qualified to represent the Reformed church in that country. We believe that wherever he goes he will find friends, and that wherever he labors he will accomplish a useful work for the cause of Christ! We have now commissioned two of our strongest and best pastors—the brethren Brown and Shuey—men whom we can ill spare in the East; but we believe it is God's will, and we follow them with our prayers and good wishes. Both go because the Church has sent them, and are needed in the missionary field. The only further remark that we have to make is that when brethren leave their old homes in the East, where they might have pleasant charges, and go into missionary fields in the far West, it is something that we ought to think about. The meaning of this is that we who remain at home have something to do also.

St. Paul's Mission, New York City.

It was our privilege to spend Good Friday and Easter this year with the St. Paul's German Mission, on Ninth Avenue, New York, under Pastor F. Fox. We had been there several times before—once a year—and this placed us in a position to see whether the mission was making any progress. Our latest observations enable us to say that the fig tree is not barren, but fruitful. The services were all well attended, at some of them scarcely any standing room being left in the aisle or at the door. Two years ago the number of communicants was somewhere in the thirties, last year about 100, and this year 150. A class of 36 young persons, *Kinder* or children as the Germans say, although over fourteen years old, were confirmed on Good Friday evening. It was to us an interesting sight, and no doubt impressive to the large audience present. They were publicly examined on the evening of Palm Sunday in the church, and from what we heard we have no doubt these German boys and girls showed that they were familiar with the articles of our undoubted Christian faith. It would be difficult, we apprehend, to find the same number of youth in our English churches so familiar with the fundamental doctrines of the Christian religion.

During the past year the mission has removed all its indebtedness, some $700, paid a considerable ground rent, done what it could to support its pastor, and contributed liberally for benevolent objects—in its circumstances. Elder John Ruck managed to have the church renovated internally and externally, without any expense to the mission, so that it is now quite a cozy and inviting place of worship, which it certainly was not one year ago—especially on the outside. The prospects of the mission are encouraging; and if the pastor and people are permitted to work together in harmony and peace, as they have been for the past two years, the congregation will continue to grow, and by its evangelical faith, be a blessing to the populous German wards in the upper part of the city. This may God grant for the sake of Christ, His Son, our Saviour. Und nun, meine geliebte Brueder und Schwester in dem Herrn, leben sie wohl, bis wir einander wiedersehen.

THAT IS GOOD.

The writer of the article signed "Pastor," in the MESSENGER of April 24, has done a good act by his plain words, fitly spoken. It is cheering to find one who is willing to acknowledge the good results from the circulation of the MESSENGER. The most encouraging feature of the article is, that the pastor has one of those peculiar charges in which the parents are German and the children are growing up under instruction in the English. There are many such congregations as "Pastor's," in which the ministers do not seem anxious to encourage the introduction of the MESSENGER, under the impression that it would interfere with other interests. They say, my people are German, they prefer their own language. I venture the assertion they have not, with any earnestness, spoken to their members of the necessity of English reading for their children. Those Germans are not so slow to see that their children, while they speak German with their parents, are receiving their education in English. If encouraged by their minister they will provide the proper church paper in English. In most instances it is the fault of their minister if they do not do so. He is satisfied with the old routine, and does not wish to be disturbed, or, to disturb his people. Besides, some of them who have these German congregations, have such a large membership, that about all they can do, is to preach once in two or three weeks, baptize the children, catechise, and marry and bury them. I have no doubt but that the good results witnessed by "Pastor" in his own charge, would be experienced by others similarly situated, if they would fall in with his suggestion. That is just what those German charges want, the power and culture which follows the reading of such a paper as the MESSENGER. The losses the church has sustained in the children of these German charges is due in large measure to the failure to give them English church literature. I would not ask them to substitute the MESSENGER for any German paper, but simply to give the children, who are growing up English, the benefit of proper church reading.

Our Germans are a contented people, fond of the old ways, slow to changes. They regard their minister as their guide, and are ever ready to follow his leading and advice. They are careful and shrewd in business, and are prompt to appreciate results. The day might come, in this age of rapid changes, when the children might imagine their pastors were too slow, too much for self and ease. Should such a condition of feeling come to prevail, there might be a tidal wave which would land the over-cautious minister—where, I hope the timely suggestion of "Pastor" will receive serious thought. C.

TIME AND PLACE OF ANNUAL MEETING OF CLASSES, 1883.

The Classes of the Synods of the United States, Potomac, and Pittsburg, will meet as follows:—

1. Lehigh Classis, in Mertztown, Berks county, Pa., on Tuesday, May 1st, at 7.30 o'clock, P. M.
2. Goshenhoppen Classis, in Old Goshenhoppen church, Montgomery county, Pa., Friday, May 4, 2 o'clock, P. M.
3. Tohickon Classis, in Bridgetown, Bucks Co., Pa., Friday, May 4, 7.30, P. M.
4. East Susquehanna Classis, in Milton, Pa., Wednesday, May 16, 7.30 P. M.
5. Mercersburg Classis, in Greencastle, Franklin county, Pa., Wednesday, May 16th, at 7.30 P. M.
6. Virginia Classis, in Harrisville, Shenandoah county, Va., Wednesday, May 16th, 7.30 P. M.
7. Lancaster Classis, in Lincoln, Lancaster Co., Pa., Thursday, May 17, 7.30 P. M.
8. St. Paul's Classis, in Meadville, Crawford county, Pa., Thursday, May 17, 7.30 P. M.
9. East Pennsylvania Classis, in Altana church, Northampton county, Pa., Friday, May 18, 7.30 P. M.
10. Zion's Classis, in Conandochly church, York county, Pa., Friday, May 18, at 10 o'clock, A. M.
11. Juniata Classis (for organization), in Greencastle, Franklin Co., Pa., Tuesday, May 22, 10 o'clock, A. M.
12. Allegheny Classis, in Wilkinsburg, Allegheny county, Pa., Wednesday, May 23, 8 o'clock, P. M.
13. Maryland Classis, in Westminster, Carroll county, Md., Wednesday, May 23, 7.30 o'clock, P. M.
14. West Susquehanna Classis, in Centre Hall, Centre county, Pa., Wednesday, May 16, 7.30 o'clock, P. M.
15. Lebanon Classis, in Tamaqua, Schuylkill county, Pa., Thursday, May 24th, at 8 o'clock, P. M.
16. Westmoreland Classis, Mount Pleasant, Westmoreland county, Pa., Thursday, May 24th, 7.30 o'clock, P. M.
17. North Carolina Classis, in Pilgrim church, Davidson county, N. C., Thursday, May 24th, 11 o'clock, A. M.
18. Gettysburg Classis, in New Oxford, Adams county, Pa., Thursday, May 24, at 7.30 o'clock, P. M.
19. Carlisle Classis, in Sulphur Springs church, Cumberland county, Pa., Thursday, May 24th, 8 o'clock, P. M.
20. Clarion Classis, in Salem's church, Emlenton charge, Venango county, Pa., Thursday, May 31, 7 30 o'clock, P. M.
21. Somerset Classis, in Hyndman, Bedford county, Pa., Thursday, June 7th, at 7.45 o'clock, P. M.
22. Philadelphia Classis, in Trinity church, Philadelphia, Pa., Friday, June 8, at 8 o'clock, P. M.
23. Portland-Oregon Classis, in St. Peter's church, Oregon City, Oregon, Thursday, June 14th.
24. San Francisco Classis ———

Church News.

OUR OWN CHURCH.

Synod of the United States.

Schlappig.—The Post Office address of Rev. J. H. Schlappig has been changed from Hamburg, Berks Co., Pa., to Kresgeville, Monroe Co., Pa.

Weissport.—Rev. J. E. Freeman writes: On Palm Sunday I confirmed 40 in the Towamensing congregation, out of a class of 65, and on Good Friday 16 in the Big Creek congregation. These congregations belong to the Weissport charge, in Carbon county, Pa., of which I am the pastor. Communions were also held in the other two of my congregations, Weissport and East Mauch Chunk, on the two succeeding Sundays. These services were well attended and communions encouragingly large. After warning and admonition a good number stayed away from the table of the Lord.

Lower Saucon Charge.—The Easter Festival was duly observed and much enjoyed by the people of the Lower Saucon charge. The communions were larger than usual, and were characterized by a becoming spirit of solemity. There were six additions, four by confirmation, and two by renewal of profession. The contributions for benevolent objects aggregate $145.36. Rev. A. B. Koplin is pastor.

Pittsburg Synod.

Red Bank.—The New Bethlehem *Vindicator* gives an account of a very pleasant reception tendered to Rev. L. C. Edmonds on the 4th of April, at the venerable Trinity church, near Oak Ridge, upon his arrival to enter upon his duties as pastor of the Red Bank charge. Delegations from the four congregations met the new pastor and his family and welcomed them to their midst. Several addresses were made and "breathed the most commendable spirit of candor. These addresses were interspersed with good music and several earnest prayers. After these formal, yet Christian services had ended, the good ladies spread the long table improvised for the happy occasion by laying boards on top of the pews the whole length of the church, with a most substantial lunch." In a neat but warm address the new pastor expressed his thanks. He "feels very much encouraged by this affectionate and generous reception, and he enters upon his new labors with much encouragement and hope of success under God."

Saegertown Charge.—In the congregation at Saegertown, Easter was appropriately observed. Services were held during Passion week. The pastor was assisted by the Rev. J. W. Pontius, of Cochrantown. Services were also held in the Reichel's congregation on Easter. This is an interest, composed of Reformed and Lutheran, that has received the fostering care of Dr. Apple for a long time, but who is now succeeding in bringing it into proper ecclesiastical relations. It will be a part of the Saegertown charge. This indicates growth and prosperity, and upon the part of the pastor, vigor, energy, and a high degree of missionary zeal.

Greenville Charge.—Easter was observed in the Reformed church at Greenville, of which the Rev. F. B. Hahn is pastor. Services were held during Passion week, and these were of more than ordinary interest. Eight were added to the church—3 by by letter and 5 by confirmation—2 adult baptisms. The communion in the Hamburg congregation of the above charge was not celebrated at the time it was announced. Bro. Hahn was stricken down with a fever, and therefore could not meet his appointment. It was celebrated however on the 22d ult. The pastor was assisted during the week by the Rev. J. W. Pontius. On Friday morning a class of 10 catechumens was confirmed, one adult baptism. Both the congregations constituting the charge have grown rapidly, and are in a healthy and prosperous condition. The Greenville congregation is beginning the building of a new church this summer. Taking into consideration the energy of the pastor and the activity of the congregation, we may expect a house of worship equal to any in Pittsburg Synod. Bro. Hahn is convalescing rapidly, and will soon enjoy his usual vigor and health.

Zion's Charge.—The spring communions in the Zion's charge, Crawford county, Pa., were brought to a close on the 22d ult. Three were added to the St. John's and three to the St. Mark's church by confirmation.

Synod of Ohio.

Hibschman.—Rev. Dr. H. H. W. Hibschman has entered upon his work among the people of Grace Reformed church, Tiffin, Ohio. His correspondents are requested to note the change of Post Office, and address him at the above place.

Synod of the North-West.

Erb.—The Post Office address of Rev. Edmd. Erb has been changed from Aurora to Lincoln, Nebraska.

REPORT

Of Committee on the Division of East Susquehanna Classis.

The following report will be submitted at the annual meeting, and is published for the information of the members:—

1. That a new Classis to be called ——— Classis be formed out of the territory now belonging to East Susquehanna Classis.

2. That the boundary between the old and new Classis be the county lines between the counties of Northumberland, Montour, and Columbia,—except the Strawberry Ridge congregation in Montour county,—and the counties of Columbia and Schuylkill,—except the Ringtown charge and the congregation at Quakake,—comprising the following charges:—Orangeville, Conyngham, Catawissa, Danville, Wilkesbarre, Berwick, Plymouth, Bloomsburg, Ringtown, Overton, Wapwallopen, Weatherly, and Hazelton, and all of Carbon county that now belongs to East Susquehanna Classis.

T. J. BARKLEY, Stated Clerk.

NOTICE.

Ministers, elders, and any others, that expect to be present at the annual meeting of Allegheny Classis, to be held in Trinity Reformed church, Wilkinsburg, May 23, 1883, will please inform Elder William Weitzel of their intention, so that provision may be made for their entertainment. Mr. Weitzel's address is Wilkinsburg, Allegheny county, Pa.

NOTICE.

Westmoreland Classis will hold its annual sessions at Mount Pleasant, May 24, 7.30 o'clock, P. M.

Members who expect to be present will please notify the *pastor loci*, so as to insure entertainment. They can take the stage at Tarrs, or, if preferable, they can go on to Everson, where they can take the Mount Pleasant branch of B. & O. R. R., which terminates here.

SAMUEL Z. BEAM, *Pastor Loci.*

THEOLOGICAL SEMINARY.

The annual commencement of the Theological Seminary, Lancaster, will be celebrated on Thursday, May 10th, in the College Chapel. The graduating class numbers nine.

The sermon before the Society of Inquiry will be preached by Prof. Charles A. Briggs, D. D., of Union Theological Seminary.

E. V. GERHART,
President of Faculty.

Lancaster, Pa., April 9, 1883.

BOARD OF VISITORS.

The Board of Visitors of the Theological Seminary will meet at Lancaster, in the College Building, on Tuesday, May 8, at 3 o'clock, P. M. The Board of Education will meet on the same day. A punctual attendance is requested.

THEODORE APPEL, Secretary.

General News.

Home.

A remarkable snap of cold weather for this season of the year, swept over the country last week. The ground froze hard, and ice was formed as low down as Petersburg, Va.

The mining of gold has caused great excitement in the Lebanon Valley, and various farmers are already digging for the precious metal and submitting specimens to the chemist of the Clark Mining Company.

A large convention of prominent Irishmen was held in this city last week. The meeting was looked to with much interest, but everything passed off well as the dynamite element did not meet with much favor.

The most violent and destructive storm ever known in Mississippi passed over Beauregard, Wesson, Tillman, Lawrence, and other towns on Sunday afternoon, April 22, at 4 o'clock. Most distressing accounts of its work have been received. At Wesson 13 persons were certainly killed, 80 were wounded, and 150 houses were destroyed. Many persons are missing. By some the estimate of killed is placed at 26. At Beauregard 23 were killed, 70 wounded, and the town was entirely swept away. The suffering is very great and assistance is needed. On the Natchez and Columbus Railroad the town of Tillman was destroyed and several killed and wounded. On the Vicksburg and Meridan Railroad the town of Lawrence suffered terribly. The reports from other places and from the country show that the storm was widespread and very destructive. Telegraph lines were blown down for miles around.

The latest reports received from sections of Mississippi visited by the cyclones show that 83 persons were killed and about 300 wounded, many dangerously. The loss of property is unprecedented.

Foreign.

London, April 28—The *Times* correspondent at Rome says:—Irish Bishop Croke is on his way to the Vatican, where he will be "hauled over the coals" for giving support to the movements of the Nationalist and revolutionist parties in Ireland.

London, April 28.—Alarm has been caused by the receipt by the Corporation of London of an anonymous letter, warning that body that the Guildhall would be destroyed by dynamite on the 6th of May. A force of special police has been detailed to guard the building.

Tullamore, Ireland, April 28.—Three arrests in connection with the conspiracy to murder have been made here in consequence of information given at the examination of the three conspirators in Dublin yesterday by a man named Seery, a resident of Tullamore.

"TUNES FOR WORSHIP."

Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "HYMNS FOR THE REFORMED CHURCH," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.

CHAS. G. FISHER,
April 10, 1883. Supt. Ref. Ch. Pub. Bd.

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THE "MESSENGER" PREMIUM SUPPLEMENT OF DEC. 13th, 1883.

What have you done with it? Have you laid it aside to take it up some day and select from its pages a Premium, for which you will exert yourself to obtain a sufficient number of new *cash* subscribers for the "MESSENGER" to secure it? If so, well and good; we simply would urge you to begin at once. Quite a number have obtained new subscribers, and valuable and useful articles have been sent to them as a reward for their efforts. We believe no one has been dissatisfied with the articles sent, they all coming up fully to the description given them in the Supplement. Others are still at work, and we have a record of the number they have obtained and we shall send whatever article their number is entitled to.

If you have mislaid your SUPPLEMENT, we will cheerfully send you as many copies as you want.

There are three months yet before the time elapses when the offer will cease.

Come, friends, lovers of the "MESSENGER," try this way of increasing the number of subscribers to it, and, at the same time, secure for yourself some useful article.

We were told a congregation had some idea of endeavoring to obtain 75 new subscribers and secure for their church one of Mason & Hamlin's organs, mentioned in the SUPPLEMENT. Hope the project has not been abandoned. We hope to hear of their being successful. There is time yet to work in the matter.

For all information on the subject, address,

CHAS. G. FISHER, Supt. and Treas.,
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SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers: "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

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Miscellaneous.

THE DEAD POETS.

William H. Hayne.

'Tis strange to think that the past is old
And the future forever new;
That the thoughts of the dead outlive their dust,
As the morning outlives the dew.
Time brings no blight to the grand old songs,
Still fresh as the buds of May,
Though the shrouded forms of the singers long
Have mouldered in dust away.

When the sky is dark as a perished hope,
And the sad wind sobs through the rain—
When the spring, with the touch of an alchemist, brings
A girdle of green for the grain—
I think of the poets whose minds were filled
With the marvels of night and day,
And I read with rapture the songs they sang,
Though the poets have passed away.

On earth they told us of noble deeds,
And the tender triumphs of love,
So I dream they wander with fadeless feet
Through immaculate lands above;
For I know that the mercy of God is great,
And of them we may surely say
That faith is the pulse of a deathless song,
Though the singer has passed away.

—*Christian Union.*

Selections.

The best time to repent of a blunder is just before the blunder is made.

The trouble and worry and wear and tear that comes from hating people makes hating unprofitable.

It seems to me that death is just as good a thing as life and that both are the gifts of a Divine love.—*James Freeman Clarke.*

We must take the evil with the good, for we are the pensioners of God, and may not refuse the cup His wisdom prepareth for us.—*Tupper.*

Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware.—*Leighton.*

To restore a common-place truth to its first uncommon lustre you need only translate it into action. But to do this, you must have reflected on its truth.—*Coleridge.*

We are insulting the Lord when we hire men and women to sing His praises who take His name in vain and scoff at Him as soon as they are safely out of the church limits.—*Watchman.*

Faith and Hope
Are the bright pillars of the Golden Gate,
And on the threshold of the Kingdom wait;
But Charity, the road, winds onward through
Into the Land where God makes all things new.

—*A. E. Hamilton.*

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as the thoughts have which we harbor.—*J. W. Teal.*

Appearances seldom ought to determine our judgment. When the honor, probity, or reputation of some one is the matter in question, it ought not to be pronounced without a thorough investigation of the subject; and in that case, suspicions are never certainties.

Science and Art.

Canon Bock, the antiquary, has been making an examination of the relics belonging to the Cathedral of Berne. He declares the Cathedral to be richer in archæological treasures than almost any other Protestant church in Christendom, Canterbury Cathedral included. The money worth of the treasures he estimates at upwards of 4,000,000 francs. He has found many interesting objects, hidden away in cases which had not been opened since the Reformation, and which the guardians of the collection looked upon as so much lumber.

HOUSE FLIES.—The old idea that house-flies adhere to ceilings and perpendicular walls by virtue of some sucking power in their feet has been fully exploded by the investigations of Herr H. Dewitz, who reports to the Berlin Society of Natural History that the power of adherence is due not to suction, but to a sticky matter secreted from the foot hairs of the fly. By placing a fly on the under side of a plate of glass and viewing it under a microscope he was able to see the matter, a perfectly clear liquid, flow from the ends of the foot hairs and attach the foot to the glass.

When the foot was lifted to be put down in another place drops of the liquid were seen to be left on the glass, in the exact places where the foot-hairs had rested. The fluid appears to pass down through the hollow of the hair, and to be derived from glands which Lydig discovered in the folds of the foot in 1859.

DISCOVERIES AT THE ACROPOLIS.—Some very interesting discoveries have just been made on the Acropolis of Athens. The rubbish heaps between the Parthenon and the museum, where remains of the older Parthenon have already been found, have now yielded several pieces of archaic sculpture. Among these are a figure of Athena, quite perfect, with the dress descending to the feet, which are shod with red slippers with pointed toes; a seated figure of the goddess, similar to a fragmentary one already found on the same spot, in the Egyptian style, with a tablet on the lap; and the upper part of a bas-relief representing a charioteer whose head is turned. The unskillfulness of the artist has twisted it completely round. The colors upon this bas-relief are still brilliant. Beside these relics of early art, a large marble hand, with a serpent upon it, as well as two serpents entwined together, one of which has its mouth wide open, have also been discovered. They probably belong to a shrine of the daughter of Asklepios, which stood in this part of the Acropolis. It should be added that the head and upper part of the body of the so-called Egyptian Athena are wanting.—*The Academy.*

The great national statue of "Germania," which is to be erected at Niederwald, near the Rhine, to commemorate the victory of Germany in the last Franco-German war, is now in process of being cast in separate pieces at Munich. The head and several other parts have already been completed. Some idea of the magnitude of this work may be gathered from the fact that the total weight of metal in it will amount to not less than forty-five tons. In the work of casting and finishing, as many as fifty men are often being employed at one time. The gigantic head of the statue is already finished, and so is the powerful left arm with hand, on the tip of one of the fingers of which rests the Imperial crown of Germany. The largest single portion of the statue—the throne with cloak lying on it, the whole weighing 15 tons—has just been cast. The blade of the sword, which alone weighs a ton, and which, enveloped in an oak garland, has been cast separate, is also finished. Part of the chain armor, with its free lying texture of rings, is likewise ready, and is a beautiful piece of workmanship. The other parts of the monument are being cast at different establishments in other cities. Thus, the figures of the Rhine and the Moselle, to be placed at the foot of the pedestal—the latter is itself 80 feet in height—are being executed at Dresden, the relievos are being prepared in Berlin, the great Imperial eagle at Lauschammer, and the allegorical figures of War and Peace at Nuremburg.

Personal.

Peter Cooper's will left an additional $100,000 to the institution which bears his name.

Chas. T. Steck (Lutheran), pastor of the church at Pittsburg, Pa., is about to resign from the ministry to go upon the stage.

Arabi Pasha's sister-in-law and three of his children are among the pupils in the Presbyterian mission school in Cairo, Egypt.

It was observed that when Mr. Parnell pronounced his name in the House of Commons lately, he laid the accent on the first syllable—Parnell.

The Queen of Madagascar is a Protestant, and has her own chapel in the Palace of Tananarivo. A missionary describes her as a faithful and earnest helper in the mission work.

A complimentary dinner, presided over by Dr. Fordyce Barker, was given at Delmonico's on Thursday, April 12, to Dr. Oliver Wendell Holmes. Two hundred physicians welcomed him to New York, and Dr. Holmes acknowledged the compliment by reading them a poem written specially for the occasion. Other distinguished guests responded to various toasts, and the festivities lasted till a late hour.

The Lord Chief-Justice of England, as is known, is expected to visit this country in August, September, and October, on the invitation of the New York State Bar Association. His son, the Hon. Mr. Coleridge, who is his secretary, will accompany him, as will also Sir James Hannen, president of the probate divorce and admiralty division of the high court of justice of England, and Charles Russell, Esq., M. P. for Dundalk, Ireland, a nephew of the late Dr. Russell, the eminent president of the Maynooth College and one of the ablest advocates now at the English Bar.

Items of Interest.

A new throne of richly-carved black oak, costing $9,000, is being prepared for the coronation of the Czar.

A couple of ostriches in a California Zoo got into a fight recently during which they knocked the fence down and ran over a crowd of school children, injuring several of them severely.

The proprietors of the London *Pictorial World* have had a balloon built for themselves in which experiments in balloon photography are to be made; that is, views of the earth from the sky are to be taken.

The Lord Provost of Edinburgh has urged upon Mr. Gladstone the desirability of creating a Secretary of State for Scotland. Scotch business is now conducted by the lord Advocate—the Scotch Attorney-General.

There were added to the Congressional Library last year about 87,000 books and pamphlets. The whole number of volumes, counting the pamphlets as such, is 640,076. Of the books added only 11,160 were acquired by purchase.

The Italians are not credited with making much of a fuss over their babies' diet. Sir Wm. Jenner says that in Italy, children when not nursed are fed on a pap of boiled bread mixed with garlic and oil, washed down with sour wine and water.

The official returns give the value of the tobacco consumed in France in 1882 at 363,500,000 francs. Cigars show a total of 60,500,000 francs; cigarettes, 16,000,000; and chewing tobacco, 9,000,000. The heaviest amount, 278,000,000 francs, was for ordinary smoking tobacco.

The sum of $5,000—which might profitably be multiplied ten times—has been offered by M. Paul to the French Academy of Medicine, to found a prize for the discovery of a cure for diphtheria, the competition to be open to the world, and not confined to the medical circle.

Russian florists have arrived at San Remo and Ventimiglia, and are contracting for the purchase of all the flowers in the principal gardens for the festivities in Moscow. The flowers, which will be forwarded every morning to Moscow by a special train of refrigerating cars, are destined, in great part, for the decorations of the Kremlin.

The wives of some of the most prominent men of Coudersport, Pa., have formed a society in opposition to the Masonic order. They have determined to hold their meetings on the same evenings as the Masons, at as late an hour, and will endeavor to reach home in the same state of set-em-up-ativeness as their lords and masters.

In cutting away the knolls about the old fort at Lake George to obtain earth and gravel for repairing the railroad embankment the workmen dug into what was doubtless at one time the military burial ground. Seven skeletons were exhumed, nearly all of which bear the marks of battle. One skull has a bullet hole in the forehead, and when the sand was shaken from it out dropped the flattened bullet.

No more popular delusion exists than in regard to the Queen's surname. People generally believe it to be Guelph. There are some, however, who know that, in marrying Prince Albert of Coburg-Gotha, the sovereign took the surname of her husband, Wettin, which has for upwards of 450 years been the family cognomen of the house of Saxony. And the Prince of Wales and all the rest of her children bear that name.

No dissent is expressed by any Nebraska newspaper as to the admirable working of the high-license law in that State. It has closed half the barrooms, including nearly all that were especially disreputable. The men who pay a tax of $500 or $1,000 for their privilege, and still make money out of it, are said to be "in a large degree intelligent, and nobody knows better than they do the advantages to them, as well as to the community, of having the liquor traffic placed in responsible hands."

If a well-made man be extended on the ground, his arms at right angles with the body, a circle making the navel its centre will just take in the head, the finger-ends, and the feet. The distance from top to toe is precisely the same as that between the tips of the fingers when the arms are extended. The length of the body is just six times that of the foot, while the distance from the edge of the hair on the forehead to the edge of the chin is one-tenth the length of the whole stature.

Louisiana and California are going to exchange not only their heavy agricultural products, such as sugar and grain, but luxuries as well. The latter has been sending to New Orleans a considerable quantity of her wine and fruits, and the former has reciprocated by sending to San Francisco a car load of her best oysters in the shell. The car is equipped with air brakes, and will travel so fast that it will be able to deliver the bivalves fresh and inviting to the San Franciscans six days after they leave Louisiana.

Books and Periodicals.

TITLES OF A PASTOR'S WEDNESDAY EVENING LECTURES ON THE NEW TESTAMENT. By George Dana Boardman, author of the "Epiphanies of the Risen Lord." Paper, square. 16mo. 15 cents. The American Sunday-School Union, 1122 Chestnut street, Philadelphia, Pa.

Dr. Boardman is one of the most prominent, able and industrious pastors in Philadelphia. He has kept a record of the subjects upon which he lectured on Wednesday evenings, and gives in the little tract before us a list of those treated between October 5th, 1864, and April 5th, 1882. It is an analytical birds-eye view of the New Testament, and will suggest themes to those who are often in need of them.

PARABLE OF THE SHREWD STEWARD. Revised Edition. This is a neat pamphlet of the same size and style as the above. It is by the same author, and published by the American Sunday-School Union. It is clearly written, and gives the true point of what is often regarded as one of the most difficult parables of our Lord. The lessons it enforces are well-timed.

THE ESSAYS OF GEORGE ELIOT. Complete. Collected and arranged, with an Introduction on her "Analysis of Motives" by Nathan Shepard, editor of "Character Readings from George Eliot" and "The Dickens Reader," etc. New York: Funk & Wagnalls, Publishers, 10 and 12 Dey Street. Paper. Pp. 288. Price, 25 cents.

This is the eighth number of the Standard Library, second series, published fortnightly. These essays are now collected for the first time, having never been published in a book form either in England or America.

SONGS OF REDEEMING LOVE. Edited by John R. Sweeney, C. C. McCabe, T. C. O'Kane and Wm. J. Kirkpatrick. Philadelphia: John J. Hood, 1018 Arch street. Pp. 132. Price per hundred, $30; single copy, 35 cents.

BIBLIOTHECA SACRA. April, 1883. An excellent number of this able REVIEW. Professor Francis Wharton presents, in an interesting way, certain analogies between jurisprudence and theology. Prof. Bissell discusses, from an extremely conservative stand-point, the proposed reconstruction of the Pentateuch, maintaining the priority of the Law to the Prophets, in opposition to the Reuss-Graf-Wellhausen school, which places the Prophets before the Law. This article, which is well written and displays a large acquaintance with the subject, will, doubtless, in the present agitation of the Pentateuch-question, attract considerable attention, though it will have little force for his opponents. Rev. Charles F. Thwing, on the basis of Sprague's Annals of the American Pulpit, furnishes a paper, full of interesting and valuable facts, on the "Position and Character of the American Clergy." Rev. F. U. Johnson contributes the third of a series of able articles on "Positivism as a Working System"; and President Bartlett, of Dartmouth College, furnishes a grammatical discussion of that much-vexed passage, 1 Peter iii. 19-20, in opposition to an article by Dr. Patton, republished in the Reformed *Quarterly*, October, 1882. Among the Book Notices, there is a scathing review of Newman Smyth's book, entitled "Dorner on the Future State," in which the writer charges Smyth, among other things, with an utter lack of "the logical grasp, the critical judgment, the nice attention to detail, the sleepless vigilance, which are among the marks of a good translator."

ST. NICHOLAS for May has a woodsy, spring flavor, and opens the second part of the volume with a strong table of contents, important features of which are the opening chapters of "Swept Away," a new serial story of the Mississippi floods, by Edward S. Ellis, some time editor of *Golden Days;* and the first part of "The Story of Robin Hood," by Maurice Thompson, the distinguished toxophilite. "Swept Away" is vividly illustrated by J. Wells Champney, whose pictures of Southern life are familiar to readers of *The Century;* and the drawings for "Robin Hood" are by the clever pencil of R. B. Birch.——"The Tinkham Brothers' Tide-Mill," J. T. Trowbridge's fine serial, continues to increase in interest with each succeeding number.——Lucy Larcom has a seasonable out-of-doors sketch, quaintly called "Among the Polly-dancers"; and there is a profusely illustrated article on curiosities of bird-life, queer nests, and clever expedients.——A paper with a very suggestive title is "The Last of the Peterkins." The interesting family, whose misadventures, so eloquently told by Miss Lucretia P. Hale, have been followed for many years by thousands of readers, have at length gained enough in worldly wisdom to become almost like other people. The children have grown up, and the parents pass out of our sight in a last wild freak.——Vandyck is the subject of an "Art and Artists" paper by Mrs. Clement. A finely engraved portrait of him forms the frontispiece, and there are a number of reproductions of his more famous works.——The "Work and Play" department consists of a clever and original article, crowded with pictures and diagrams, entitled "Chalk-Talk," by Frank Beard, who lets us all into the secret of his success as a lecturer and amuser of children, and shows how bright girls and boys may entertain their friends in the same way.——Charles Barnard, H. H., Rose Lattimore, Joel Stacy, Malcolm Douglas, Walter Satterlee, J. G. Francis, Jessie McDermott, Dan Beard, W. H. Drake, Culmer Barnes, and many others, help to make a capital issue.

The May WIDE AWAKE, closing Volume XVI, opens with a lovely Isle of Wight frontispiece designed by Garrett, for Joaquin Miller's piquant sketch, "Mr. Tennyson's Fairies." Next, Mr. Hayden celebrates apple blossom time in a delicious orchard picture, illustrating Miss Wilkins' poem; the same author has another pretty poem, "Come into the Garden," with Mr. Barnes' beautiful Decorative Plaque. "The long "short story" of the number is "Caryl's Plum," by Margaret Sidney, with four illustrations by Mrs. Jessie Curtis Shepherd; and Rev. F. E. Clark represents the business men of Portland in his third and last paper on "Our Business Boys." Colonel Hayne follows this excellent article with "Old Geoffrey's Relic," a long dramatic poem, illustrated by Barnes. The artistic charm of the number, however, centres in Hovenden's full-page drawing for Burns' famous lines, "A Man's a Man for a' that," and in Bodfish's Picture Serial, "Through Spain on Donkey-Back," which this month comprises five pages of fresh strong drawings direct from Spanish folk-life. The other serials, "The Silver City," and "Old Caravan Days," reach culminations, each ending Part I., Part II. of each to be respectively entitled, "Cacique John," and "On Indiana Roads." Mrs Diaz' sixth "John Spicer Lecture" treats of "Money," in which the seven-year-old lecturer gives much sage advice. The comedy, "More Than They Bargained For," promises developments of an exciting and amusing nature. Marion Harland's "Cookery for Beginners," tells "What to do with 'Left-Overs,'" and the music is a setting by Louis Maas of Christina Rossetti's "Nightingale." The Chautauqua Readings, as has been well said, constitute almost an additional magazine. This month, "Anna Maria's Housekeeping" is specially valuable, treating of how "To clean and keep clean." "Pleasant Authors" takes up Dr. John Brown, and Professor Sargent writes in his "Health and Strength Papers" of "Running and Jumping."

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LITTELL'S LIVING AGE. Contents for April 28, 1883: Richard Crashaw, and No New Thing, part XVIII, Cornhill Magazine; Sketches in the Malay Peninsula, by Isabella L. Bird, part IV, Leisure Hour; The Wizard's Son, part II, Macmillan's Magazine; Lord Lawrence and the Mutiny, Fortnightly Review; Content, Spectator; and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE HEBREW STUDENT, a monthly journal in the interests of Old Testament literature and interpretation. William R. Harper, Ph.D., editor. Contents: The Study of Hebrew: Its Claims upon Theological Students and Christian Ministers, by Rev. John Currie; The Society of The American Institute of Hebrew: Objects.—The Organization.—Departments.—Membership; The Hebrew Correspondence School: The Aim.—The Plan.—The Method.—The Present Condition of the School.—The Courses of Instruction.—Books.—Tuition.—The Chautauqua School of Theology.—Certificate.—Questions; The Hebrew Summer School: The Aim.—The Features.—The Last Session.—Regular Classes.—Extempore Classes.—Special Classes.—Recitations.—Instructors.—Lectures.—Location.—Time.—Expense.—In General; The Hebrew Book Exchange: Name.—Aim.—The Bureau of Information.—The Bureau of Sale and Exchange.—The Bureau of Printing and Publication.—The Semitic Library; The Hebrew Student: General Statement.—Discussions.—Contributors.—Future. $1.00 per year (ten numbers); 15 cents per single number. Chicago: The Hebrew Book Exchange, Morgan Park, Ill.

Married.

On April 24, at the Reformed parsonage, Shamokin, Pa., by the Rev. T. J. Hacker, Rev. W. D. Donat, of Berwick, Pa., to Miss Emma A. Meckley, of Lancaster, Pa.

April 19th, 1883, near Hopewell, Bedford Co., Pa., by Rev. I. N. Peightel, Mr. Edward F. Helsel to Miss Fannie F. Fluke, both of Hopewell.

Obituaries.

DIED.—Near Applebachsville, Bucks county, Pa., April 11th, 1883, at the age of 82 years and 2 months, Mrs. Sarah Stahr. Her maiden name was Sommer, and she was the relict of Mr. John Stahr and mother of Rev. Isaac Stahr, pastor of the Reformed Church at Lock Haven, and of Prof. John Stahr, of Franklin and Marshall College, at Lancaster, Pa.

This aged mother in Israel was an exemplary Christian woman. She was consecrated in infancy to the Lord by baptism, and at a proper age admitted into full communion with the Reformed Church, of which she was a faithful member up to the hour of her departure. She was a lady possessing some of the best qualities which constitute a Christian character. She was a true mother to her family, as her surviving children bear evidence, always taking great interest in children. Her first question on meeting any of them would be, "How are the children; are they well?" She loved the Lord; she loved His Church, her family and her neighbors. She was rational to the end, and entered into the last conflict with the full consciousness of final victory through Him whom she had learned to love from her infancy. "She has now gone to her reward," "and her works do follow her." K.

DIED.—On the 11th of April, 1883, near Orbisonia, Pa., Mrs. Annie M. Grove (maiden name Trexler), aged 25 years, 10 months and 10 days.

On the 16th of December, 1872, she was united in marriage with Enoch Grove. On the 21st of April, 1878, after making a profession of her faith in the doctrines of the Christian religion, she was received into full communion with the Reformed Church, at Orbisonia, Pa., by confirmation, by Rev. John M. Schick. She maintained a good Christian character unto the end of life; always endeavored to adorn her profession of faith with a consistent walk, a becoming deportment, and untiring activity in all her devotional exercises. She was a regular attendant on the means of grace in the sanctuary of the Lord, unless providentially prevented. She suffered severely at times, but bore all with Christian resignation and patient submission unto the end. She was almost constantly engaged in praying for a period of a few hours before she died. Her end was peace. In her death her surviving husband has lost a faithful wife, her three small children an affectionate mother, her neighbors a kind and obliging friend, and the Church a consistent and devoted member. May the Lord, who doeth all things well, bless and sanctify this dispensation of His divine providence to the good of husband, children and neighbors.

How comforting and consoling are the following words of the poet to the dying Christian!

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there."

"Asleep in Jesus! oh how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost his venom'd sting!
Asleep in Jesus! oh, for me
May such a blissful refuge be;
Securely shall my ashes lie,
Waiting the summons from on high."

C. H. R.

DIED.—March 26, 1883, Elizabeth, wife of Joseph Eisaman, of Irwin, Pa., aged 42 years, 1 month and 22 days.

For twelve long years Mrs. Eisaman was a sufferer, confined to the house. Her affliction was at times very grievous. But she was sustained and comforted by the grace of the Lord, so that she could patiently endure it all. Her affliction called forth pity, sympathy and sorrow. But when we come to reflect we are made to realize that sanctified afflictions have their good, too. Mrs. Eisaman's long continued sickness would naturally lead her to meditation and prayer. As she sat in her house, year after year, her thoughts frequently dwelt on the change which would sooner or later take place, and on the future life. She frequently referred to her confirmation day as the happiest of her life, and found much joy in having the hymn used on that occasion sung at her bed-side. The summons to pass over was not unexpected. At the last holidays, when she thought her time had come, calling her children to her bed, she said to them: "This is what I have looked for this long time; I am prepared to die; I am going to a better world; and I want you to be good children." But she lived three months longer, and we had hopes that she would yet recover. But such was not God's will. On the day before her death she informed her husband where he could find a few lines, after she was gone, which she desired to be used as an epitaph for her tombstone. They were found, and are as follows:

Farewell, my children and partner dear.
If aught on earth could keep me here,
'Twould be my love to you;
But Jesus calls my soul away,
Jesus forbids me longer stay,
So now, dear friends, adieu!

She is released from all her sufferings. She has gone whither pain and sorrow cannot come. We mourn her early departure. But we are comforted by the assurance that she fell asleep in Jesus, and is blessed forevermore. Therefore we sorrow not as those who have no hope.

"Earth has no sorrow
That heaven cannot heal."

A. E. T.

Acknowledgments.

Foreign Missions.

Monies received at Harrisburg, Pa., from February 23, 1883, to and including April 9, 1883.

Elder W H Seibert, received by him from Charles A Nusbaum, Treas of Weissport Ref Mission Society,	$45 55
Rev Thomas S Johnston, D D, received by him from Rev D E Schoedler from S S of Pricetown Ref Ch,	3 40
Rev E D Miller, Upper Sandusky, O, from Emanuels Ref Ch Miss Soc,	15 00
From Miss Cornplanters Society of Emanuels Church,	15 00
Calvin A Thomas, Treas Ref Ch, Mt Pleasant, Md, Pastor Shulenberger,	20 00
Rev C S Gerhard from his cong, Columbia, Pa,	5 00
J G Gerhart, Treasurer Tohickon Classis, from Rev J G Dengler, Sellersville, Pa,	10 00
Elder W H Seibert, received by him from J M Shoemaker, Treas of Miss Soc Ref Ch, Bedford, Pa,	22 07
Rev John F Winter, Auburn, Ind, from Wm Muhn,	1 00
Rev Thos S Johnston, D D, Treas Lebanon Classis, from Anville chg, Rev J E Hiester, D D, pastor,	25 00
Rev F A Rupley, pastor Clover Creek chg, Blair county,	9 10
Rev H F Keener, from Good W'k Soc Mt Zion Ch, Berlin, Pa,	11 00
Rev G W Welker, D D, Shaws Mill, N C, a contribution towards erecting first Ref Church building in Japan,	10 00
Geo Hill, Esq, Treas East Susquehanna Classis, con viz: Augusta chg, 3 20; Paradise Ch, 19 00.	22 20
T C Rudy, Treas St Paul's Miss Society, Middletown, Md,	10 00
Rev J W Santee, D D, don of amount of his traveling expenses to m't'g of Board of Missions,	5 00
Rev F H W Kuckerm'n, New Knoxville, O, Anonymous Sub,	20 00
Henry Leonard, the sub of John M Crips, Basil, O,	50
Rev T O Stem, Treas East Penna Classis, con by Ref S S, Centreville, Mt Bethel Ch, Wm Houck, Treas,	10 00
Susanna Dieffenb'er, Edwardsburg, Cass county, Mich,	10 00
Rev D B Lady, from Manor Station Mite Soc, Anna Brinker, Treas,	5 00
Rev J A Hoffheins, con by Mill Creek chg, Va, lately under care of Rev B R Carnahan,	1 00
Rev John W Pontius, con by St John's Miss Soc of Deekard, Pa,	16 10
Rev J A Peters, from 1st Ref Ch, Lancaster,	27 00
Geo H Beinbrink, Mt Pleasant, Md, per his pastor, Rev A Shulenberger,	5 00
Rev E D Miller, from Trinity Miss Society, Upper Sandusky Ref Ch,	15 00
Trinity Christian Ch, at Freeland, Pa, (Collegeville) per Frank M Hobson, the con of its members desiring to give a helping hand to the cause of Foreign Missions, and having no intimate connection with any organization established for that purpose, placed the amount in the hands of Treas For Miss Ref Ch,	51 09
Rev Thos S Johnston, D D, Treas Lebanon Classis, Easter communion collection Bethany Orphan Home cong, Rev D B Albright, pastor,	20 00
C M Boush, Esq, Treas St Paul's Classis, con by Grenville Ref S S, Rev F B Hahn, Supt,	23 50
Alfred F Sassaman, Treas St John's Ref Miss Ch, Williamsport, Pa,	9 00
H A Forney, Treas Bd Systematic Beneficence, N C Classis, as follows:	
From Catawba chg, Newton cong,	7 30
Smyrna congregation,	2 78
St John's cong,	5 10
Lincolnton chg, Matthews cong,	3 80
St Paul's cong,	5 55
Salem cong,	3 00
Grace chg, Daniels cong,	5 25
Grace cong,	6 64
Guilford chg Brick Church,	6 54
Steiners cong,	2 57
St Mark's	1 32
Mt Hope,	8 57
East Rowan chg, Grace cong,	7 80
Upper Davidson chg,	12 50
West Rowan chg, Mt Zion cong,	4 50
Mt Gilead,	3 65
Rev N S Strassburger, Treas Lehigh Classis, from St John's Ref Ch, Slatington, Pa, pastor Peters,	10 00
L E S (Anonymous)	10 00
Daniel Miller, received from Mrs M M Mosser, Huntingdon, Pa,	1 65
H A Forney, Treas Bd of Syst Benf, N C Classis, received by him from Rev G D Gurley, East Rowan chg, viz: Bethel S S, 9 50; Bethel cong, 3 25.	12 75
Rev J R Skinner, Bremen, O, of which 4 50 is amount of children's earnings,	12 00
A G Kline and wife, Williamsport, Pa,	5 00
Elder Henry Wirt, Ref cong Hanover, Pa, pastor Bowman, 60 00; and from S S, 40 00.	100 00
S B Meyer, Sec Ref S S, Hiawatha, Kan,	5 85
Manor Ch Ladies' Miss Soc, per Rev D B Lady,	15 00
1st Ref Ch, Akron, O, pastor Dahlman,	10 00
Women's For Miss Soc, Orangeville, Ill,	10 00
Rev B Warren, Decherd, Tenn, Easter col, 1 50; Persons in parsonage, 1 50.	3 00

RUDOLPH F. KELKER, *Treasurer.*
Harrisburg, Pa., April 9, 1883.

Religious Intelligence.

At Home.

The Mennonites in this country now number 410 churches or organizations, 250 ministers, and about 50,000 communicants.

The gifts of Mr. Henry Winkley of Philadelphia—amounting now to fifty thousand dollars—have enabled the Andover Theological Seminary to make liberal provision for advanced theological study.

The Alumni Association of the Seminary will hold its annual meeting in the Seminary Chapel on Wednesday, May 9th, when it is expected that a Necrological Report will be presented. A free discussion will be held on "Evangelism—Lay and Clerical." The Alumni will dine together in Stuart Hall.

At the spring meeting of the New York and Brooklyn Congregational Association a resolution was carried asking Mr. Beecher to reconsider his withdrawal and return to the Association. His brother, the Rev. Edward Beecher, expressed the opinion that the resolution was premature, and that it would be time enough to welcome Mr. Beecher when he signified his intention of returning.

According to Dr. Robinson of Brown University, the Baptists have made wonderful progress since 1830. There are now 2,350,000 communicants, of whom two-thirds are in the Southern States. In these States they have twelve educational institutions, with 2,151 pupils paying for their education. In the Northern States, according to the same authority, the Baptists number 775,000.

A committee of bishops, clergymen and representatives of the laity of the Protestant Episcopal Church of America has met in New York, for the purpose of revising the liturgy of the church. The deliberations of the commission were strictly private, and the alterations it may recommend to the General Conference, which meets early in October, will not be made public until the convention of that body.

The Hon. John Jay has been elected President of the Evangelical Alliance of the United States, in place of the Hon. William E. Dodge, deceased. Mr. Jay is an earnest Evangelical Christian of the Protestant Episcopal Church. His grandfather, John Jay, the first Chief Justice of the United States, was President of the American Bible Society; his father, William Jay, a jurist and philanthropist, was President of the Westchester County Bible Society, and of the American Peace Society. Mr. John Jay was in 1869 appointed Minister of the United States to Austria.

Arrangements are being made in Pittsburg for the semi-annual meeting of the Methodist Bishops in that city on May 9, and the event promises to be an interesting one in Methodist circles. It is likely a reception will be tendered the Bishops, and a strong and general desire has been expressed to hear Bishop Simpson preach on Sunday afternoon, May 3. The Bishop's second charge was at Liberty Street Church, in Pittsburg, and thence he went to Allegheny College. Mrs. Simpson was a member of Liberty Street Church when she was married, and her father was a prominent official member.

The Marquand legacy, wherewith a building is to be erected for the Young Men's Christian Association of Brooklyn, carries with it a heavy load. One of the conditions of the legacy is that the members are to raise $160,000 for an endowment, the interest of which is to provide for the running expenses of the concern. There are some wealthy men on the Board and in its circle of friends, and there are several conditional subscriptions made by them. But the whole Board and all the membership will have to exert themselves to an unheard of degree if they would raise the large sum now called for. They have only a year in which to do it.

The National Christian Association is first in the field with a Presidential ticket for 1884, it bearing the names of the Rev. Jonathan Blanchard, of Illinois, for President, and John A. Conant, of Connecticut, for Vice-President. The platform of the association demands the abolition of the Electoral College and a direct vote for President and Vice-President, the recognition of the Sabbath, the prohibition of the manufacture or sale of intoxicating liquors, the revocation of the charters of all secret lodges granted by our Federal or State Legislatures, and the preservation of civil equality inviolate as secured to all American citizens under the amendments to the Constitution.

Abroad.

An Episcopal church is to be built in Teheran, Persia, the Shah having given the ground.

In the Episcopal church of Dent, Yorkshire, two shelves are filled every Sunday with loaves for the poor, which they carry away after the service.

A religious sect in Switzerland contemplates emigration in mass to the Argentine Republic for the purpose of escaping military service at home, it being contrary to their doctrines to bear arms or take part in warfare.

Bishop Mermillod, so long exiled from Switzerland, has been permitted, on the intercession of the Pope, to return to the country as Bishop of Lausanne, but the Government of Geneva will not permit him to perform any episcopal duties in that canton.

A correspondent of *The Advance* says there are nearly one thousand members of Protestant Churches in Rome who are converts from Romanism. These represent a much larger Protestant population, and are the results of ten years of missionary labor.

The Bishop of London proposes to introduce again in the present Parliament his bill for the wholesale removal of churches in the city of London proper, which is now almost entirely monopolized by business houses. As many as fifty out of sixty-five churches are thus threatened.

A missionary from the island of Peru, in the Samoan group, writes that there is not a heathen left. Missionary labors were commenced there only eleven years ago. During this time the whole island has been evangelized; churches, chapels, missions houses have been built at their own expense; and they are now supporting their own pastors, and contributing to the society that sent them pastors and teachers.

The most important religious ceremony after the coronation of the Czar will be the inauguration of the church consecrated to the Saviour. The foundation of this church was due to a vow of Alexander I during the French occupation of Moscow. Begun in 1817 on Monks Hill, the only eminence in the neighborhood which breaks the dead level, the works, after having cost an immense sum, were brought to a standstill after eight years, by reason of the discovery that the foundations were gradually sinking into the sand. A new site was then selected not far from the Kremlin. The work was begun in 1839, and is just on the eve of completion. It is in the purest Byzantine style. The material is as far as possible Russian, worked by Russians, the only foreign matter being certain marbles.

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MONDAY, April 30, 1883.

FLOUR.—We quote supers at $3.25@3.75; winter extras, $3.75@4.25; Pennsylvania family at $5@5 25, chiefly at $5.12½@5.25; Ohio and Indiana do. at $5.25@6.20; St. Louis and Southern Illinois do. at $5.25@6 25; Minnesota clears at $5.50@5.87; do. straight at $6@6.50; do. patent at $7@7.75, and winter patent at $6.25@7.25, as to quality, chiefly $6.50@7. Rye Flour was quiet, at $3.62½@3.75 for Pennsylvania.

WHEAT.—Sales of car lots No. 2 red in elevator at $1.20½, with $1.20 bid and $1.21 asked for April; $1.20⅝ bid and $1.21½ asked early for May, but closing at $1.20½ bid and $1.21 asked; 5000 bushels June at $1.22⅝, closing at that bid and $1.22⅞ asked, with $1.22½ bid and $1.22⅞ asked at first call for July, closing at noon call at $1.22⅛ bid and $1.22⅞ asked.

CORN.—Sales of 1800 bushels no grade at 45c.; 1200 bushels rejected at 60@62c., the latter choice; 1800 bushels No. 3 mixed in grain depot at 62c.; 600 bushels do. yellow do., short storage, at 63c.; 2400 bushels steamer track at 64c.; 1000 bushels sail white track at 65@65½c.; 600 bushels do. Delaware yellow track at 66c.; 1000 bushels do. do. choice at 67c.; 3000 bushels sail mixed in export elevator at 65½c.; 5000 bushels do. April at 65⅝c., the closing rate; 10,000 bushels May at 65⅞c., closing at that bid and 66c. asked.

OATS.—Sales reported comprised 2 cars No. 2 mixed at 48⅞@49c.; 2 cars No. 3 white at 51@51½c.; 2 cars do. do. at 52c., and 3 cars No. 2 do. at 52½c., with 54c. bid and refused for No. 1 white on spot; 52c. bid and 53c. asked at the close for No. 2 white April; 52½c. bid and 52⅝c asked for May; sales of 5000 bushels June at 53½c., and 53c. bid and 53½c. asked for July.

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LIVE CHICKENS.—We quote fowls at 17@18c. winter chickens at 30@35c., and spring do. at 40@50c., as to size.

EGGS.—Sales in round lots on 'Change at 16½c. for Pennsylvania extras; 16c. for Western extras, and 15c. for fair Southern.

BUTTER.—We quote Pennsylvania fresh creamery extras at 30@31c.; do. firsts, 25@27c.; Western do. do., 28@29c; do. firsts, 23@25c.; imitation creamery, 17@21c.; Bradford county new extras, 25c.; York State fresh dairy extras, 24@25c.; do. fair to good, 20@22c.; Western dairy new, 20@22c.; common shipping grades, 9@10c. Prints, fancy, 34@35c.; good to choice, 28@32c; fair, 22@25c.

CHEESE.—Quotations were: New York full cream new choice at 14@14¼c.; do. fair to good, 13@13¼c.; Pennsylvania part skims, choice to fancy, 9@9¾c.; do. do. fair to prime, 8@9c.; do. skims, 5@7½c., as to quality.

PETROLEUM.—The market was quiet and easier at 7¾@7¾c., as to test, for refined in barrels, and 9⅝@10½c, as to brand, for do. in cases.

HAY AND STRAW.—Hay was scarce, and occasional sales were reported as high as $17, but $16 was the average extreme for prime York State, and some poor lots were on the market at $10@12. Rye Straw was steady at $12.50 ℔ ton.

FEED.—Sales of 6 cars winter Bran, to arrive next week, at $18.75; 2 cars do. to arrive before May 15, at $18.50; 5 cars for May delivery at $18; and 3 cars red middlings to arrive at $19.

SEEDS.—Timothy was dull and steady at $1.85@1.95 ℔ bushel. Flax was scarce and firm at $1.55@1.60 ℔ bushel.

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Editor of "N. Y. School Journal," "Scholar's Companion," etc., etc., 21 Park Place. For sale by druggists or by mail $1. F. Crosby Co., 666 Sixth Ave., N. Y.

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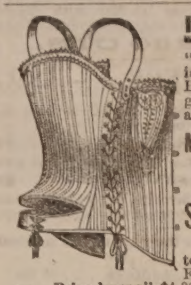

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Spring, 1883,

AT

John Wanamaker's.

NOTE.—Mr. Wanamaker extends an invitation to every reader of the MESSENGER to visit his store whether to see or to buy. One of the pleasant things about the store is the fact that one can go all over it, either alone or with a guide, with perfect freedom, and without ever being asked to buy a thing.

Satins of eighteen colors have come at $1.25. Already we had satins at 75 cents and $1 of about the same number of colors. There is something very singular in the colors of this season; and the singularity shows in satins quite as markedly as in anything.

Gros de Suez (Gros de Londres is the very same) is a fine-ribbed silk with a heavy rib here and there. The effect is rather of heavy ribs made apart upon a flat surface. One of the new silk fabrics, which seems likely to be a favorite. In the new colors, of course; $1.35.

More of the same $1.25 black rhadame for $1.

Next outer circle, south entrance to main building.

We are fortunate in pongee silks. The new tariff is going to let them down a trifle; and we have probably discounted the change. $9.50 to $11 a piece of about 20 yards.

We "sponge" pongees without charge, if the buyer prefers. Sponging takes out a little of the stiffness of the silk, but improves rather than hurts the lustre; but, of course, the object of sponging is to make it unspottable by water.

We have also a most extensive and varied collection of pongee embroideries; up to $8 a yard.

Next outer circle, south entrance to main building.

Handkerchiefs, unless bought with great care and skill, are liable to be half-cotton. Linen ought to mean pure-linen, because cotton mixes with it so invisibly. We never had a part-cotton handkerchief in the store.

Linen lawns ready; all new; and all the designs new, except dots, which can't be new, of course. We stick to small figures, though most merchants will have large figures.

We stick to pure-linen lawns too at 25 to 37½ cents, though almost everybody else will sell cotton-and-linen down to 15 cents. We *will not* sell mixed cotton and linen, except at extraordinary prices. There's a good deal of satisfaction in having things true.

Outer circle, south entrance to main building.

Spring dresses ready-made, of flannel, cloth, miscellaneous dress stuffs and silks, low priced dresses, are ready; down to $6 for the very lowest; and that is very similar to one that was much liked at the same price last year.

1301 Chestnut, second floor. Take car in 1305.

Large plaid cotton-and-wool dress-stuff, such as always costs 50 cents a yard, is here for 25 cents; 40 inches wide; fifteen patterns. The colors and patterns are satisfactory; and there's nothing whatever in the stuff to call for such a price. If we sought to get full value for everything regardless of cost, we should sell this at 50 cents. We don't.

Fourth circle, Thirteenth-street entrance.

Silks—An advertisement ought to say what a salesman ought to say; but a salesman has the advantages of having his hearer before him, and of having his topic chosen for him. We may choose the topics that you, the reader, care nothing about and we may say what you know already.

Trade here is more of a medley than anybody outside knows. We have need of more varied goods than anybody outside knows. Silks are as various as anything can well be. We try to have every sort that anybody wants.

If you ever want to see Hamburg embroideries at their best, now is the time, and here is the place. We are more than satisfied with the collection that has been gathered.

Next outer circle, City-Hall square entrance.

We sell:

Silks,	Muslins,	Furs,
Dress Goods,	Flannels,	Stationery,
Dress Trimmings,	Cloths,	Toys,
Gentlemen's Furnishing Goods,	Upholstery,	Zephyr Embroidery Materials,
Ladies' and Children's Underwear,	Piano Covers,	Gloves,
Corsets,	Carpets, Rugs, etc.,	Handkerchiefs,
Baby Clothing,	Fine Furniture,	Fans,
Shawls,	Antique Furniture,	Toilet Articles, Perfumes, etc.,
Hosiery,	Kitchen Furnishing,	Jewelry,
Haberdashery,	Millinery,	Silverware,
Laces,	Hats for Men and Boys,	Crockery, China, and Glassware,
Embroideries,	Shoes of all sorts,	Paintings, Engravings, etc.,
White Goods,	Trunks, Valises, and Bags,	Books,
Linens,	Clothing for Men and Boys,	Etc., etc.,

and almost everything we take back if it doesn't suit. Samples by mail when requested.

JOHN WANAMAKER,

Chestnut, Thirteenth and Market streets and City-hall square.

PHILADELPHIA.

1883. 1883.

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